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Current Educational Notes

By "Leslie Stanton," (A Religious Teacher)

HOME ECONOMICS FOR BOYS.—The Illinois Department of Public Instruction has issued a bulletin on home economics instruction for boys. Financial and other obstacles prevent the immediate inclusion of this subject in the curriculum offered to boy students in the high schools, says the bulletin, but opinion is indicated that it will come in time, and that when the course is provided it will by no means "turn the boys into sissies."

Assurance follows that when a boys' course in home economics becomes available, it will enable those who take it to return intelligent answers to such questions as these: Why do we eat? Why should we eat? How is the amount of food we should eat determined? How do we determine the kinds of food we should eat? How do foods nourish the body? What are the causes for food spoilage? What are the ways of keeping foods? How and where to prepare foods? When and what should we eat? How shall foods be served? The public is informed that young men who have expressed desire to take such a course have said they seek information of the character outlined for the purpose of helping themselves on the way through college and of taking intelligent care of their health.

In the face of this propaganda, a large contingent of conservative yet highly competent educators will regard the notion of home economics for boys as a fad.

PARIS PEACE PACT STUDIES.—Objection to the utilization of schools for purposes of propaganda is based on experience forming a basis for the opinion that it interferes with curricular activities, and therefore under ordinary circumstances should be sedulously avoided. Without departing from this policy, there may be discussion of the Paris Peace Pact by high school groups where that activity is desired. To organization of such groups, a national committee, with offices at 532 Seventeenth Street, N. W., Washington, D. C., is preparing to furnish material for the study of the subject, in the form of bibliographies, syllabi and outlines, which will be sent without charge to those who make application.

High school principals, teachers of history, civics, English, current events and public speaking who wish to secure this material for use by their pupils can obtain supplies by writing to the committee. Schools deciding to enter groups of pupils for prize competitions which are to take place in connection with the movement will be called upon to register in September and October, before which time

printed announcements of conditions governing the proposed competitions will be ready for general distribution.

EYESIGHT AND SPECTACLES—A WARNING.—“How old are you? How many years have you worn glasses? What is the shape of your face—round or slender?” With no other guide to individual requirements than answers to these questions convey, mail-order houses are advertising to furnish spectacles for the use of customers. The concerns which do the advertising get the money, and the customers take the risk.

From the National Society for the Prevention of Blindness comes a warning to the public to have nothing to do with spectacles not specially prescribed by competent opticians, for the reason that wearing maladjusted glasses is a menace to the sight. The same authority warns against mail-order courses in eye-exercises, which hold out the hope of relief from eye-strain and defective vision, without precautionary diagnosis by competent specialists.

The eye is a delicate organ, and easily impaired. Spectacles have proved a boon to the race, but they are beneficial only when precisely suited to the needs of the particular case of impaired vision which they are worn to correct or relieve. Many an instance has been known of a thoughtless individual injuring his sight by wearing glasses which were not suited to his eyes, but which might be admirably adapted to those of another person.

OVERSTRESSING OF NON-ESSENTIALS.—Overstressing of non-essentials is an error which educational authorities should avoid, for it is incompatible with the exercise of good judgment, and the development of good judgment is and should be education's constant aim.

Not without relevancy in discussing the subject of educational good judgment, is the fact that the following paragraph is going the rounds of the American newspaper press:

“Announcement is made that a course for football yell-leaders, and for cheer-leaders in other sports, will be formally opened at Southern California University this fall. It will be the first yell-leaders' school in the country. The course will be open to freshmen, and the ideal yell will be taught. A series of lectures will be given, on such subjects as Rooting Section Psychology, Formation of Bleacher and Bench Stunts by the Chart Method,

and such other profound topics. Large numbers are already enrolled."

To make extensive comment on this announcement would necessitate an allotment of space which in this issue of The Catholic School Journal is devoted to other and it is believed more edifying themes. Perhaps no further comment is required than that supplied by a valued exchange which publishes the announcement under the caption, "Why Europeans Laugh."

DON'T WASTE WORDS.—Words are essential for the communication of thoughts, but if they are not used with discretion they may defeat their purpose, confusing the meaning they are intended to convey. This observation is a guide to one of the essentials of good writing, and students of composition should be taught to bear it in mind.

Usually infraction of the rule enjoining conciseness proceeds from the circumstance that the writer has little to say, and seeks to make up for poverty of ideas by copiousness of diction. But this is not always the case. It was not the case, for instance, with Alexander Henry. Henry was one of the pioneers of the American Fur Trade. He was the nephew of another and quite celebrated fur trader of the pioneer era in the Northwest whose name was the same as his, and for that reason is often distinguished as "Alexander Henry the Younger." It was his practice to keep a journal. Many years after his death, the file of these journals came into the hands of a student of history who found that they contained the most interesting and illuminating account in existence of the period and the region to which they refer, and who therefore took upon himself the task of editing them for publication. The name of this scholar was Elliott Coues. But here is what, in his preface to the published work, Mr. Coues took occasion to say on the subject of Henry's literary style:

"In writing, Henry used language such as no fur trader ever spoke—nor anyone else, unless English be indeed a grammarless tongue; for solecism seldom failed to supersede syntax in his maze of verbiage, and sense was always liable to be lost in a wilderness of words. The composition seemed to me to be that of a man who knew what he wanted to say, and could talk to the point about it, but always wrote round about it, as if he had a notion that writing was something different from speaking, needing bigger words and more of them. Thus, our author *went* all over the country, but always 'proceeded' in his journal. He saw a great deal, in fact, but never failed to 'perceive' or 'observe' it when he wrote about it; and whenever he had to get ready to go somewhere, he was likely to write: 'I now once more found myself again under the necessity of being obliged to commence preparing for my intended departure immediately.'"

Mr. Coues goes on to explain: "Imagining that few readers would have the patience to follow him to the end of journeys begun in that fashion, I concluded to take what grammatical liberties with the manuscript I saw fit. Deletion of simply superfluous words and of sheerly tautological phrases made it shrink about one-fourth, with corresponding increase of tensile strength of fiber. Another revision, in the course of which every sentence was

recast in favor of such grammatical propriety as could be impressed upon the composition without entirely rewriting it, reduced the copy to about two-thirds of its original dimension, and the upshot of all this blue-pencil was a textual compromise between what I had found written and what I might have preferred to write had the composition been my own." In conclusion Mr. Coues avers: "I do not think I have omitted or obscured a single matter of fact of the slightest significance, or subordinated the author's individuality to my own."

The Spartans were accustomed to teach their children sobriety by calling their attention to the antics of drunken helots. Teachers of English composition may find it possible to make a useful impression upon students inclined to write diffusely by exhibiting these specimens of Alexander Henry's flatulent obscurity as "horrible examples."

ANOTHER "STUNT" IN GEOGRAPHY.—The latest fad—but perhaps fad is not the word, perhaps it would be better to say the lastest ingenious device—for imparting zest to the study of geography, is to appoint certain members of the class as "delegates", making it the duty of each of them to study a particular country, with the understanding that he (or she) will be expected to represent that country at a class banquet to be held at the end of the term.

When the time for the banquet arrives the delegates are attired in the costumes of the countries which have been severally assigned to them, and each "delegate" holds forth for the benefit of his fellow students on the various features of the country he represents—its location, its physical configuration and characteristics, its industrial resources, its culture, its customs and its laws.

Some of the matter thus introduced may be found to yield topics for discussion. At any rate, there comes from Maryland schools, where the plan has been tried, a report that it works to satisfaction.

DECREASING ILLITERACY.—Much has been heard of late concerning the increasing cost of education in the United States. Figures at least equally worthy of attention are presented in graphs which have been prepared by Frank M. Phillips, chief of the Division of Statistics of the United States Bureau of Education.

One of them is that more money is spent for tobacco than for the maintenance of the public schools, and another is that twice as much is spent for automobiles as is spent for public schools. Mr. Phillips also makes the interesting statement that the number of children in average daily attendance at the public schools is not as large as the number of registered passenger automobiles.

The number of living graduates of colleges and universities in the United States, Mr. Phillips says, is approximately one and a half million, but of the 69,000,000 persons 21 years of age or older they constitute only 2.14 per cent. Of the non-college graduates 4.55 per cent have had some college training; 6.22 per cent are high school graduates, and another 18.86 per cent have done some high school work. The number who have completed the elementary grades equals 27.13 per cent, and the number who have had some elementary school work is 34 per cent, only 7.1 per cent being set down as illiterate.

Illiteracy, it would seem, is approaching the extinction point in the United States.

The Value of Music Study in the Curriculum

By Sister Mary Rita, O.S.B.

SERVANT and master am I; servant of those dead and master of those living. Through me the spirits immortal speak the message that makes the world weep, and laugh, and wonder, and worship.

I tell the story of love, the story of hate, the story that saves and the story that damns. I am the incense upon which prayers float to Heaven. I am the smoke which palls over the battlefields, where men lie dying with me on their lips.

I am close to the marriage altar, and when the graves are opened I stand nearby. I call the wanderer home; I rescue the soul from the depths, I open the lips of the lovers and through me the dead whisper to the living.

One I serve as I serve all; and the king I make my slave as easily as I subject his slave. I speak through the birds of the air, the insects of the field, the crash of waters on the rockribbed shores, the sighing of the wind in the trees, and I am ever heard by the soul that knows me in the clatter of wheels on city streets. I know no brother, yet all men are my brothers; I am father of the best that is in them, and they are fathers of the best that is in me; I am of them as they are of me. For I am the instrument of God, I AM MUSIC."

We must turn again to the fountain-head of culture, as did the Greeks of old, and look to music and the fine arts to fill the lives of children and adults with wholesome hobbies and recreation which will make for deeper, fuller living. This is an age of placing first things first, and in order that we may gain new courage and conviction in forwarding the project, let us remember the high place that music held in the lives of all ages. Many teachers from Plato down to the present have disclosed that the use of good music is the greatest moving force in the lives of a people; that the study of vocal and instrumental music develops a mental alertness and calls for a complex response of co-ordinated powers which no other subject affords. When God fashioned the universe, He painstakingly arranged its component parts so as to exclude the forces of friction from destroying or marring the work of His hands. In His wisdom He ordained all things sweetly. For every force in nature He assigned a definite orbit in which to operate, so that one agency might not nullify the working of another. In a word, the Almighty, on a magnificently superb scale, established harmony throughout creation, harmony of action for vastly divergent and constantly functioning powers of nature; harmony of color for the eye pleasantly to gaze upon, but particularly harmony of sound for every human ear that will but listen.

Byron expresses the idea when he says:

There's music in the sighing of a reed,
There's music in the gushing of a rill,
There's music in all things. If men have ears
Then earth is but the echo of the spheres.

Let it be understood that music has a higher mission than merely to please the ear. It is the art that appeals more powerfully to the heart, and

through this affects the character. The idea that music has no higher influence than to produce pleasant sensations has done much harm to the progress of the art in our schools. The fact that music deals with our emotions first, leads some educators to regard that art lightly and to look upon it as a mere pleasant pastime. They cannot enter into the emotional powers of the art; hence its real powers remain a mystery to them; and because they consider music to be emotional and not intellectual, they conclude it deserves no place by the side of other studies in the curriculum.

"He that hath no music in his soul, and is not moved by the concord of sweet sounds, is fit for treason, stratagems, and spoils." That is the way that Shakespeare put it. Every child should have an opportunity at least to hear good music in the home or in the school. Where it is feasible, every child should be instructed in the rudiments of this sweet art. Where there is talent on the part of the child and a fondness for music, the child should have a chance to develop this talent. It is a little short of tragic that any child, particularly any family or group of children, should grow up apart from a musical atmosphere. Music seems to speak to the soul direct, while other arts and sciences must make their appeal through the mind and the reasoning faculties. Where is the man or the woman with no music in their souls? They are rarities. May they grow still rarer.

A true lover of music can hardly be imagined as a wholly bad character. True, some of the ancients and some of the moderns who made themselves felt in the realm of composition and performance were dissolute and wayward, but who can tell to what depths they might have fallen but for the saving grace of music?

In many of our schools the music training is so superficial that the child derives from it no intellectual benefit. He is given a steady diet of songs; he is everlastingly asked to sing but never to listen. This is certainly not the purpose of school music. School music, when properly taught, leads the child to become broader and induces him to love music. All possible means should be used to impress the child with the beauties of the art, and especially those children whose musical taste has become vitiated, or who come from hard, cold walks of life where things of beauty are unseen and unheard.

Our system of musical education should from the outset aim not only at correctness of ear, purity of voice, and power to reproduce music from the written symbols, but should also attempt to cultivate those faculties of observation and critical appreciation which are at the present day so lacking, and for want of which music's consoling and uplifting powers are still unrealized in an age which needs them more than they were ever needed before.

It is quite possible for children to be taught to sing well at sight and to acquire a love for music at one and the same time. The teacher, however, must keep both aims in view. He ought to value more a look of enjoyment on the faces of the children

than the most perfect ability to sing. The moment a class ceases to enjoy itself at the singing lesson there is something wrong. Not only should the acquirement of a love of music be ever borne in mind, but at the same time there should be training of good taste. It is quite possible in these days of the radio and the perfected talking machine to give our boys and girls the Music of the world as well as its poetry, its literature, its history, and its art. This knowledge has never before been possible. But now, by opening a class in Music Appreciation in conjunction with Music Theory and Sight singing, the music teacher can teach the correct interpretation of music and establish a listening habit in children which will be retained in after years. All the equipment the teacher needs is a good victrola and a collection of good records. To the musician nothing is more pathetic than to find a child, the possessor perchance, of an angelic voice, who knows nothing of really good music, not even the national airs, but can howl the latest vaudeville music to a degree of perfection. He has been brought up in a refined home; but just in this one unfortunate art of ours he is no better than the slum child, he lacks all refinement. Such a condition can be traced to the neglect of the home and the school in their remissness in developing a musical appreciation and musical taste in the child, first by correct methods of teaching, and second by teaching the best there is in the art.

Children, because of their ever-changing physical, mental and emotional life, must be provided at every stage of development with just that material which will function in every day life. Music is no longer an extra accomplishment—it is necessary in the life of each human being, and especially of every child, for music is primarily an expression of emotion, and the child needs this mode of utterance the more because other channels are necessarily limited at this age. "Suffer the little children to come unto Me," said our Divine Master, and how easily may this be accomplished through the medium of music.

Little children of five and six years even should be flooded with music, beautiful music, that they may develop, in addition to finer emotional life, a discrimination, taste, and intelligent judgment, knowing the difference between cheap, showy music, which though fascinating, delightful and fresh for the moment, yields all it has the first time it is heard, and that other more enduring, purer type, which though not so brilliant, can bear the test of unnumbered repetitions with an increase rather than decrease of charm and power at each new hearing.

Let us give the children interesting songs, joyful songs of child life, home, nature, holidays and standard community and patriotic songs couched in poetic language of literary merit and lyrical quality; folk music, classics, and themes from the masterpieces. Let the hymns they sing be simple and beautiful. Most important of all, give them a knowledge and love of the sublime chant of the church in all its divine perfection, in order that they may take their places in desirable congregational singing.

The essential attributes of character which may be developed in children through the art of music

may be summed up as follows: An instinct for truth; truth is accuracy, and accuracy is an absolute necessity to the correct interpretation of music. Suppression of self; there is no place for the individual voice in the singing class; each singer is a part of the whole chorus. A love for beauty; children will always respond to the beautiful, and to lay a foundation for the beautiful in the heart of a child is to implant a magic seed the extent of whose growth it is impossible to foresee. Music is of value in the schools for its disciplinary effects alone. There is no study in which the children are required to work in such complete unison as they are in music if properly taught. Genuinely good music eliminates all guess work, all sham, all indifference to truth. It unifies sentiment, and may be called the golden chain which binds together all the branches of the curriculum. The child mind is very impressionable, and the first teachings will remain with it always. If a musical atmosphere pervades the school and the home, the child will have certain ideas in keeping with it and will acquire a liking for it and an understanding of it.

The majority of children have had little or no experience with either singing or listening to music before coming to school, hence ear training must come first. A song basis seems more psychological than a scale and technical method alone, since the former represents the concrete in which the child is more interested. Then too, technical skill is best developed from songs rather than from exercises. A child during the sensory period should be taught to hear accurately and to express accurately what he hears. His musical experiences must be acquired by observing, by imitating, and then by doing the thing himself. To deny a little child the pleasure of expressing his feelings through real songs until such a time as he can read them himself is just as inconsistent as it would be to deprive him of stories and story telling until he can read them for himself.

The adolescent period is a time of strong convictions, when high ideals blossom forth. Music, by virtue of its beauty purity, and rhythm serves as a safe channel through which feeling finds itself ennobled. Even surly, incorrigible boys enjoy singing, perhaps even against their will; then they realize that they are doing their part to produce something beautiful, and feel encouraged to develop their powers and overcome timidity. We hope through the mind to win the heart, or else we hope through the heart to win the mind. The emotional and the intellectual are always running a race with each other. Blessed be the teacher who can keep the two shoulder to shoulder.

The average music supervisor cannot justify his plea for the consideration of music in the schools as adroitly as many educators in other fields. He has an uphill fight in convincing his superiors and fellow workers that the proper study of music fills a large place in the lives of boys and girls. The demands made upon music teachers today require a great breadth of training and a devotion to the work. Frank Damrosch claims that the main factor in a musical education is the teacher. The educating of the music teacher should receive the same consideration as that of the teachers of other

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Social Aims in Teaching Civics

By Sister Mary Octavia, O.S.D., Ph.B.

If you are going to do anything permanent for the average man, you must begin before he is a man. The chance of success lies in working with the boy, and not with the man.—Theodore Roosevelt.

ELEMENTARY civics should permeate the entire school life of the child. In the early grades let it be directly connected through story, song, and poem with those emotions which influence civic life. The words and biographies of great men furnish many opportunities for instruction in civics. The elements of geography serve to emphasize the interdependence of men. A study of pictures and architecture arouses the desire for civic beauty and orderliness. Geography, History, and Civics should, so far as possible, be taught as allied subjects with emphasis one time upon history and at another time upon present civics. Along with the instruction in civics, there should be given suitable lessons in the present-day political activities connected with the life of the child. He should gradually come to realize that each political unit—town, city, state, nation, is a group of people organized in such a manner as to do for the members of that group those kinds of work which all need to have done.

The special aim in the teaching of civics therefore should be to help the child realize himself as a member of each political group that does work for him. It should help him to realize as concretely and vividly as possible—

- (1) What the most important things are that are done for its members by each political group.
- (2) That there is a division of labor among these groups—town, city, state, nation, each in the main doing the work that is needed by its own members.
- (3) The general way in which the members of each group do their work—in other words, learn about the officers, laws, elections, taxation, etc., of each unit as merely the machinery by which the needed work is done.
- (4) That there should always be a reciprocal exchange; honest service for honest support between the members of each group—"the public" and the smaller numbers of members—"office holders" who are chosen to have special charge of the work of the group.

In the 5th and 6th grades—definite instruction in civics should be given, and this instruction should have a direct bearing upon the local affairs of the community in which the child lives.

The Fire Drill.

1. Situation.
A visit of firemen to the school with fire prevention posters and a trip to the fire station will arouse the children's interest in the school fire drill.
2. Problem.
What is the best and safest way to leave our school building in case of fire?

3. Activities.
 - A. Conversation about the best way to leave the building when the fire alarm rings.
 1. Choose the best fire signals.
 2. Listen for the alarm to ring.
 3. Learn what one, two, and three rings mean.
 4. Learn to go out the way we should if there were a real fire.
 - B. Dramatize what we should do if there were a real fire.
 1. When we hear the fire-bell, get into line quickly as we do when we go out for recess.
 2. Stand quietly until our teacher tells us to pass.
 3. Walk quickly down the stairs indicated by the signal.
 4. Everyone go all the way to the sidewalk so the school walk will be clear for the firemen.
 - C. What each one of us can do to help everyone reach the sidewalk safely.
 1. Walk quickly—do not run—we might fall.
 2. Keep from crowding and pushing—someone else might fall.
 3. Do no talking—we might not hear what the firemen and our teacher ask us to do.
 4. Stand quietly on the sidewalk until the bell rings for us to return to the building—we might be in the way of the firemen if we ran about the street.
 - D. Practice leaving the building in the way that we have decided to be the best.
 - E. Make a set of rules for fire drill and print them on red cardboard. Hang in a conspicuous place in the room.
 1. Listen when the fire bell rings.
 2. Get quickly into line.
 3. Keep hands at the sides.
 4. Walk quickly down the stairs.
 5. Never run.
 6. Everyone off the school walk.
 7. Stand quietly on the sidewalk.
 8. Return to room quietly and quickly when the bell rings.
 9. Continue the work you were doing when the fire alarm rang.
 - F. Talk about the meaning of the word "exit".
 1. Places we have seen the word, "exit" (in theatres, churches, and other public buildings.)

Fifth Grade.

The "run to a fire" is of interest to the pupils of all grades, but it is recommended that a study of this activity be made in the fifth grade. By visiting a fire station, the child may be taught better to appreciate the system now in use in the cities in contrast with former methods of fighting a fire. It is a community interest supported by the people, and the people have a right to insist upon the most

efficient service possible. Besides, there is not better material for the purpose of the purpose of developing, in the child, high ideals of bravery and faithful performance of duty than in a study of our modern city department. The child should get an idea of the organization of a fire company and the relation of one company to another. He should learn the causes of the means of fire prevention.

The Fire Department.

Duties of the permanent firemen.

1. To live at the engine house,
2. To care for apparatus, hose, engines, dormitories, firemen suits, rubber blankets, ladders.

On Active Service.

1. To obey orders.

2. To act instantly, fear nothing, forget self.

DANGEROUS CENTERS.

Large hotels, factories, mills, big packing houses on wharves, crowded tenement quarters, in thickly settled districts, public schools, business houses and big shops, state institutions.

THE STORY OF HEROIC FIREMEN CONVEYS A LESSON WHICH IS HELPFUL TO IMPRESS THE CHILDREN WITH THEIR OWN RESPONSIBILITY.

The teacher may read aloud a stirring fire story from one of Jacob Riis's Books.

Police Department:

Policemen and their duties should be studied, and the fact that the policeman is our friend, and helper should be emphasized, and as far as possible an appreciation of the sacrifices he makes in doing his duty faithfully should be inculcated.

Duties of the police:

- To patrol streets, by day and by night.
- To watch suspicious characters.
- To direct strangers.
- To assist old people, and little children.
- To protect property; enforce laws; prevent cruelty to animals and possible accidents.
- To maintain order at ball games, parades, circuses, and in crowds.
- To disperse loiterers.
- To break up gangs.
- To inspect empty houses and dark alleys.
- To investigate smoke.
- To assist firemen at fires.
- To co-operate with the Health and Street Departments;
- To look up cases of poverty for the Charity Department.

Questions:

Why are policemen stationed at the gates of ball games, circuses, and theatres?

When and why are special policemen appointed?

When you go away in summer and leave your house empty, are you sure that the patrolman will guard it?

Why does the policeman stand at street corners?
What kind of people have you seen him help?

If you were lost, should you try to find a policeman? Why?

If a suspicious character were on the street what would the policeman do?

If he found a boy abusing a dog what would happen? Or a teamster ill-treating a horse?

*Read one of Jacob Riis's fine policeman's stories. How the children can co-operate in protecting the city: (These don'ts will naturally originate in the minds of the children as a result of the foregoing lessons.)

Don't fight.

Don't trespass on other people's property.

Don't play truant.

Don't mark buildings.

Don't make unnecessary noise.

Don't take things that belong to others.

Don't abuse animals.

Don't go with gangs of boys who do wrong.

Don't set brush fires without permission.

Don't play with matches or lamps.

Don't leave camp-fires in the woods.

Don't be careless with kerosene or gasoline.

Don't ring in false alarms.

Don't get in the way of firemen at fires.

Stories from actual experience are of value. A visit to the central fire station of a city will be of interest to the whole class. An experience at a fire, if some pupil had undergone such a misfortune, would make another topic. A panic in a theatre where the police had maintained order, the description of a flood where the guardians of the city were heroic, offer topics of thrilling interest to the pupils.

The Policeman*

The Policeman wears a dark blue coat;

He stands right in the street.

He's the very nicest Daddy

Of all that you will meet.

I like to see his buttons shine;

I like to see his smile;

He stands so very big and strong—

Guess he could run a mile.

He tell the autos when to stop;

He tells the trucks to go;

I like to watch him wave his arm

And hear his whistle blow.

If I should ever be quite lost

And couldn't find my way,

I'd tell this Daddy where I live;

He'd take me home to play.

Edith A. Plummer.

*Courtesy of Safety Education magazine.
Jacob Riis' Children of the Tenements—Macmillan, N. Y.

HUMOR OF THE SCHOOL ROOM

A Professional Qualification

In preparation for a reading lesson in the sixth grade the teacher had written a number of the difficult words upon the blackboard. The pupils were expected to consult the dictionary and to be ready later with the meaning of each. One of the words was *agility*. When the teacher called for its meaning the reply came promptly:

"Quickness."

Then the teacher asked what people would need agility in their occupations.

The pupils answered, "Firemen, sailors, policemen," and one small but extremely lively boy said, "A lawyer."

"Why should a lawyer need agility, John?"

"He'd need it in his tongue in talking," answered John.

Would Have Been Better Prepared

Tommy was intensely interested in his geography lessons and asked his father innumerable questions on points in his daily home work. Finally his father broke out:

"If I had asked my father as many questions as you ask me, I wonder what would have happened to me."

"Perhaps," suggested the young hopeful, "you'd have been able to answer some of mine."

The Dangers of Examinations

By Rev. F. Jos. Kelly, Ph.D.

EXAMINATIONS are the children of degree-giving. Before Frederick Barbarossa incorporated the University of Bologna in 1158, no one ever heard of a degree or of an examination. Neither Plato nor Aristotle, neither Varro nor Quintilian ever passed or gave examinations, yet they somehow acquired an education, and imparted it with unusual success to others. In the high schools, examinations are the children of the diploma, and as such are the most efficient aids in making the machine system of the school felt. The child wins the diploma on the installment plan and the examinations are the coupons which he must take up on presentation. This diploma worship, somewhat by the teacher, very much by the pupil and parent, is one of the most insidious idolatries that has ever defiled the fair temple of education.

That schools will ever be free from the tyranny of diploma and examination may be an Utopian expectation. No doubt they are destined to be with us for many years. The question is how can they be made our servants instead of threatening to be our masters. Examinations may perhaps be relegated to their proper place by considering what they really do for the scholar and how they do it. For the most part, high schools are free from the evil of prize examinations, except as the colleges hold the sword of Damocles over them in admission examinations. What is the office of examinations and what is their educational value? The answer is not far to find. They test the qualifications of the pupil and they stimulate him to greater effort. Now I wish to show that both of these values have been most fearfully overestimated.

What do they test?—the teacher? They may be a very good test for a bad teacher, and a very poor one for a good teacher; not exactly a scientific test then; something like the test for witches. Given in regular doses, they will make a very poor teacher out of a very good one in a very short time.

But do they test the pupil? Yes, his knowledge, but in its lowest form. It does not show how the concepts are formed in the mind, how they are related to each other for living activity. The concepts may be in the mind in good shape to pass an examination, and in very poor shape to form a man. After all it is of full as much importance how a thing is in a man's head and how it came there, as whether it is there or not. It is the relation that is the all-important thing. This makes our character. This makes our weal or woe.

But there is another kind of examination which we say tests power. Examinations in mathematics, in sight translations, in questions involving judgment. Much better; and insofar as these tend to develop power, better yet, but the condition of making this a test on which hangs a fictitious degree of value, real to the scholar, is not at all conducive to developing that power which it is the aim to test. The high-strung, nervous boy who needs no test, and the teacher knows it, too often is almost paralyzed mentally; discouragement follows; while the I-don't-care-boy comes out ahead and excuses to himself his inactivity and idleness of the

past by his equanimity in the present. Thus the boy you have no desire to stimulate is brought to a fever heat and his neighbor left unmoved.

But the end of our education is not knowledge merely—it is not development of power merely—it is preeminently the awakening of certain desires that will serve the pupil as a sort of perpetual inspiration through life. And there is no form of examination yet devised which will test this; more—there is no form of examination which does not by its very nature deaden and throttle this. Every examination as now conducted carries with it the implication of a finishing, a rounding up. You say, "Yes, this is its merit," but I say, "No, it is its greatest demerit." You will write on your diploma then, "has finished a course of study," but I will write, "is not better prepared to live." School should be an opening, not a closing, and so it seems to me, most appropriate that commencement should come at the end. As a true test then, it must be confessed that examinations fill a very inferior place, and we as teachers will do well to continually remind ourselves and our pupils and the public of this marked inferiority. It is largely our fault as teachers that they were ever extolled to such a lofty position.

The second merit claimed for examinations is that they stimulate the pupil to greater work. Now there are stimuli and stimuli. There is the stimulus of the whip, and teachers said once that they could not teach school without it. They declared of this, "though good for boys, it is bad for men." There is the stimulus of the cutting voice of the sarcastic teacher, and there is the stimulus of the machine system concentrated in the examination. All are external stimuli, they come from without. The only true stimulus comes from within, the stimulus of interest. If you count upon anything else, though you have the appearance of success for a time, when lives are measured you will score a failure. Examinations as a stimulus tend to develop the coffee-pot memory. The pot is no better after being emptied than it was before, perhaps a little worse. What we learn stays with us not a day longer than we had an interest that it should. Little wonder that our scholars forget so fast when the examination is passed. It is rather in obscuring the true end of examinations from the eyes of the scholar and even from the eyes of a good teacher, that the danger lies. Like the man with the muck-rake in Pilgrim's Progress, our eyes are turned on the ground, and we fail to see the crown above our heads. If we, ourselves can lift our eyes to it, only now and then, what can be expected of the scholar? He may easily live and die a child of the dragon's teeth; born of the earth and buried again in its bosom. He may never know that the greatest joy of life is to learn, and that knowledge sought for knowledge's sake alone, is that wisdom which is the true queen of effort. Such wisdom is not to be gained by the stimulus of examinations.

We may sum up, then, the answers to the claims of examinations. While they test, they test in a very poor and incomplete way; while they stimulate,

they stimulate to low ends and obscure the higher.

There are three questions which must not fail to have a hearing whenever examinations are discussed: first, the question of moral influence, second, the question of over-pressure, and third, the question of mechanical uniformity.

The temptation to dishonesty at examinations is one of the greatest moral trials the schools offer and it comes in a peculiarly deceptive form. There is a code of morality among school-boys by which they recognize themselves as the third estate versus the teacher, the second estate. We all know that this is wrong, but we are equally aware of its truth, and that unless the greatest care is used it is sure to display itself in an examination involving marks. Now why is it that the boy otherwise of sound principles is so often careless here? I believe that there are two facts which perhaps unconsciously and yet with right, influence the boy. First, he recognizes that the importance placed upon the test is more or less overdrawn, and more or less artificial; that the teacher in this very fact has taken an advantage, and well—all's fair in war. The second fact is the element of chance which enters into every examination. The boy has learned this by experience, and has come to know that within certain limits it does not differ so very much from a respectable raffle after all. Either of these elements vitiates the examination as a means of character training. The teacher must either watch with falcon eye, and the boy seeing that the teacher judges him capable of knavery, concludes that he might as well get the profit of his reputation, given a good chance; or with all confidence in the integrity of the boy, devote himself to his other work, and the temptation being too great for the support, honor falls. And all this to what end? To determine whether the boy shall be eighty-five or ninety. All of which the teacher, if he were a good teacher, knew perfectly well before.

Alas for the necessity of telling our pupils, good, bad and indifferent, four times a year, just what we think of them. O that that custom may soon come, by which all men shall issue to their friends a detailed statement of what they think of them. Then, thanks to the aid of written examinations, perhaps, we soon, as well as the school-boy shall realize the wish of the poet,

"Oh wad some pow'r the giftie gie us,
To see ousrels as others see us."

Of the danger of over-pressure in examinations enough has been said to warn the most thoughtless. It is only necessary to remind that this danger is especially great at the period of life of the high school, when the growing and developing youth are little able to bear without injury the nervous strain.

Examinations tend to produce mechanical uniformity in our scholars; they crush out spontaneity, they repress individuality; two of the greatest gifts that Heaven has given us. It is a fact worthy of our deepest consideration, that the great geniuses of the world have rarely done well in our schools. They seem to have developed in spite of the school rather than through its care. Shall we in despair say that education is only good for men of mediocre talents? Shall we not rather say, it is the fault of

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WHY FIGURES OF SPEECH?

By Sister Mary Aloysi, S.N.D., M.A.

ADDRESSING myself especially to college freshmen, I take it for granted that you are all familiar with the fundamental requisites of good English, that you are able to do more than merely express thought in words. But I infer from your work, both written and oral, that you have not yet grasped the full significance of the utility of figurative expression. If speech is the external body of which the soul is the thought, we can hardly afford to treat it lightly. As a recent Irish writer puts it, "a thought is a real thing, and words are only its raiment"; "but a thought", he continues, "is as shy as a virgin, and will not be seen unless fittingly appareled." Somewhat poetic, no doubt, but none the less aptly said. Cardinal Newman, with his exceptionally fine sensibilities and delicate human sympathies, points out the aim of speech to be the transference of ideas fully and accurately. To transfer an idea fully we must be able to grasp its meaning, see it in its proper setting, and give it forth with a lively sense of the value of words. In order to do this and do it well, we must, in some measure, at least, have mastered the art of forceful and effective speech. It is true that sometimes an empty parcel passes through the mail—but much oftener, I think, a bare skeleton of words is passed on for well-dressed speech.

"All art," according to Ruskin, "is seeing and saying." And experience teaches that all **saying** eventually rest on **seeing**. As varied as are the ways of seeing, so diverse are the ways of saying. Ruskin, sees when, in "Queen of the Air," he describes the movements of the serpent:

"That rivulet of smooth silver—how does it flow, think you? It literally rows upon the earth, with every scale for an oar; it bites the dust with the ridges of its body. Watch it when it moves slowly. A wave, but with no wind! A current, but with no fall! . . . Startle it: the winding stream will become a twisted arrow; the wave of poisoned life will flash through the grass like a cast lance."

We cannot for a moment doubt that Ruskin had the picture clearly in mind before he wrote it down. If you cultivate the habit of seeing things and storing up mental images to draw upon, you will gradually learn the art of figurative expression. It is surprising how much a trained eye can see, and ear hear. It would be well for us to reflect occasionally on the use we make of our senses. A man who has traveled much and come in contact with persons and institutions, different levels of culture and civilization, is well-informed, and, all else being equal, provided he know how to use his wealth to advantage, he is an asset to society, whose conversation will be interesting, and writing resourceful. "To anyone with senses," notes the owner of 'the most beloved initials,' "there is always something worth describing." A person is sometimes touched at the most unexpected moments by beauty in nature, in the lives of others, or in his own most intimate personal experiences. All these impressions he should register, that at the opportune moment he may be able to press them into service when he writes. It is clear that work done in such a manner will be living, fresh and wholesome. But

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Formation of Christian Character in Pupils

By Rev. Richard J. Quinlan, M.A., S.T.L.

CATHOLIC education is dedicated to the task of forming Christian character in the lives of growing children. Catholic education is justified on the plea that, after the home, it can most effectively endow boys and girls with the qualities of mind and heart required for citizenship in Christ's kingdom upon earth and in heaven. Catholic education, therefore, must always be primarily concerned with the development of Christian character.

Very little that is new can be written on the subject of character formation. Nearly every book concerned with Catholic education contains some reference to this all important educative process. Indeed, we hear so much about character formation that we are apt to take too much for granted and to adopt a rather self-satisfied complacency with regard to its attainment.

The purpose of this article is to emphasize as forcibly as possible the supreme importance of the formation of Christian character in our educational system. To form Christian character in our pupils requires not so much an understanding of the theory of character formation as it does to be vitally moved by the dynamic power of this sublime objective. Success in the attainment of this objective requires the frequent examination and accounting of methods and achievements.

Character has been defined as "Life dominated by principles." Life comprises thoughts, words and actions. Character has to do with that which gives energy and direction to all these human activities. The man of character acts consistently and deliberately. He is not a creature swayed by impulse from within nor by circumstances from without. Internal motives, which have become imbedded in his very personality, give movement, unity and stability to all his activities.

In the process of character formation, the significance of principles is all important. A principle may be defined "as an ethical concept that has become deeply rooted in the mind, has been elevated into a fixed standard of conduct and is consistently applied to direct one's conduct." Well may it be said that "principles to be really such must become grounded in one's consciousness and must form a part of one's very self."

Closely related to the concept of principles is that of ideals. By an ideal, in the true sense of the term, we mean some type of excellence which is conceived as possible and desirable of personal imitation and realization. We admire the noble qualities of a friend or associate, we combine admirable traits of human character—to form our ideals. However created, our resultant ideal is always reducible to a certain type of character which in the last analysis means that we have chosen a definite group of principles as the guiding standard of our lives. Merely to admire human excellence does not suffice. Far more important than this is the earnest endeavor to live up to our ideals and to make them function in our lives. "It is the will that makes character and it is character that makes the man."

As educators we are dedicated to the task of forming character. As Catholic educators we must

form a definite type of character. We form an integral part of the educational mission of the Church which continues the work of Christ among men. We have received our commission to teach from Christ Himself. Because of this, we are clothed with His grace and we are protected by the mantle of His authority. Under His divine leadership, we have consecrated our lives to the Christlike task of forming young hearts and souls according to the model of Him who said "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven."

The formation of Christian character, then, is our supreme educational objective. To make Christ live and grow in the souls of children that they may imitate Him in life and live with Him for all eternity has ever been and always must be the one never changing comprehensive aim of Catholic education.

The example and teachings of Christ form our educational heritage. Consequently our task in forming Christian character in the lives of our boys and girls requires that we enrich their minds, enlightened by faith, with the treasure of God's revealed truth and that we train the wills, strengthened by God's grace, to conform to the principles and ideals of Him in Whose name we teach.

Our educational concern must always be to reduce the problem of forming Christian character to the practical everyday life of the classroom.

More important than anything else for success in the formation of Christian character is the attitude of the teacher. Unless the teacher conceives his task in a large and comprehensive way, he will not succeed to any great extent in this difficult and complicated work.

We must ask ourselves frequently what we are striving to accomplish in our work as teachers. We must get away from the immediate atmosphere of the classroom with its daily difficulties and daily routine. If we limit our educational perspective to the narrow confines of our particular classroom, if we strive for immediate results and these alone, we are bound to be disappointed. Such a narrow viewpoint will make our work monotonous and irksome. We will lack the vital enthusiasm necessary for successful achievement in our sublime vocation as religious teachers.

The living product of Catholic education is to be sought in the after-lives of those who have gone from the portals of our schools. We know how consoling it is to realize how much Catholic education has contributed to the present vitality of Catholic thought and activity. In no country in the world does there exist a more zealous devotion to Catholic ideals and principles. Countless men and women, nurtured in the holy atmosphere of the Catholic school, have given themselves over to the perfect service of Christ in the religious life, while others are ever bringing glory to God and to His Church by lives of Christian worth and sanctity.

Every teacher can point to at least some former pupils who exemplify in their lives the qualities of

soul, mind and heart expected in the worthy graduate of the Catholic school.

We are architects of the lives of our future men and women. Like architects, we must clearly conceive the complete design of true Christian character before we can determine its foundations. We must often visualize in the clearest possible terms what sort of men and women we desire our children to become.

What are some of the qualities we admire in our worthy graduates and fondly hope to develop in our present pupils?

We recognize the ideal graduate of the Catholic school as one who is blessed with sound and vigorous health. He is equipped with sufficient knowledge for his particular state in life. He is able to use this knowledge intelligently and serviceably. He is clear and accurate in his judgment of the values of life. He is neither conceited nor self-conscious. Without being stubborn or obstinate he is firm and consistent in his conduct. He is able to make up his mind on reasoned grounds and is capable of adhering to his resolutions. He is able to sympathize with the aspirations and feelings of others. He is a master of his emotions. He possesses the degree of refinement expected of his status in life. He is guided by sound principles of conduct and earnestly endeavors to live according to these principles. Over and above everything else he is loyally devoted to his religion. His faith is the well-spring of all his activities. Given the graduate who is strong and healthy, intellectually well informed, capable, energetic and enterprising, cultivated in taste and feeling, conscientious, morally upright and truly religious and you have the ideal graduate of the Catholic school—the individual of Christian character.

Here in flesh and blood is our objective. A vital, clear conception of the objective is the first requisite for intelligent, joyful and effective effort in the formation of Christian character.

The teacher who comprehends Christian character in the full radiance of its beauty and nobility will never conceive education as the mere imparting of knowledge and the cramming of a receptive memory. He will realize that the memorizing of formulae for the purposes of recitation and examination falls far short of the real objective of Catholic education.

A real understanding of the all round development implied by the possession of Christian character will prevent the teacher from underestimating the value of the natural virtues in the educative process. We may well ask ourselves, are we not apt to overemphasize the supernatural virtues to the detriment of the natural? Do we not forget sometimes the powerful influence of human nature in shaping the child's destiny? A keen sense of honor and the square deal have been described as American virtues. Well may we ask ourselves, how do our graduates compare with those of secular schools in this regard? Honor, truthfulness, self-respect, self-control, a courteous regard for the feelings of others, refinement of mind and of speech—surely these should be the natural flowering of our whole religious system of education. Do we find that sometimes our boys and girls are apt to be little disturbed by breaches of truth, loyalty and

sincerity? Lying, deceit, petty thieving and cheating in examinations are not unheard of among Catholic school pupils. Can it be that this attitude is due to the tendency sometimes found of overemphasizing the negative side of conduct to the detriment of its positive aspects? We must interpret conduct in terms of "thou shalt not," but also let us keep always in mind our more important duty of teaching our boys and girls to strive for Christian perfection at all times and at all costs. The complete understanding of the Christian ideal of character emphasizes the truth that the supernatural does not destroy or cancel the natural virtues but presupposes them, perfects them and sanctifies them.

Another phase in the process of forming Christian character that should engage our attention is the danger of overemphasizing the principle of authority to the detriment of individual initiative. It is an educational axiom that all real training is self-training. The possession of Christian character presupposes the habits of self-reliance, self-direction and self-control. These habits are formed from within and not from without. Mere rules, enforced simply by appeals to summary penalties for their non-observance, will never go very far to form Christian character. For example, have we not seen children forced to go to the sacraments weekly as a part of their school discipline, who will entirely neglect the sacraments during the summer vacation? Frequent reception of the sacraments is indeed eminently praiseworthy and pupils should be encouraged in such a practice, but mere compulsory frequenting of the sacraments is not to be regarded as virtuous. Such practices ignore the fundamental law that all human improvement is from within outwards and that there is no such thing as compulsory virtue. Let us remember that to form Christian character we must penetrate the inner consciousness of the pupil and allow him sufficient freedom for the development of individual initiative. Let us train our pupils to do their duty intelligently and religiously all day long in school and out of school. Make the motive one of understanding Christian service and loyalty and not merely the voice of superior or teacher, the requirements of the rule or the sound of a bell. By all means train pupils to do their duty all the time but inspire them to do this that they may please God and improve themselves.

Our greatest asset in the formation of Christian character is the effective teaching of religion. Religion is man's greatest concern. Its presence or absence affects for good or evil all of man's relations to God and neighbor. Here again it is necessary for the teacher to conceive religion as something more than the mere memorizing of catechetical formulae lest he teach catechism without teaching religion. Christian character connotes a sincere and earnest belief in Christ and His revelation. It requires personal loyalty to Him, the personal surrender of one's will to His will and the acceptance of Him as the living heaven-sent model to which it is one's highest aspiration to conform. Consequently to teach religion means something more than to make religion understood. We must touch the souls of our pupils, we must convert them, we must inflame them with a personal loyalty to Jesus

Christ. We must root out of our children's lives all evil inclinations and sow in them the seeds of virtue that they may ever grow in Christian faith, hope and charity. We must appeal vitally to the whole child—to his heart, his feelings and his emotions by the use of art, music, drama and poetry. The whole atmosphere of the school, the personality of the teacher, the discipline, the spirit, the experiences provided—all must reflect the truths that are taught so that the pupil may not only know the truth but may develop the attitudes, habits and loyalties that are of the very essence of Christian character.

To succeed in forming Christian character, the teacher must not only comprehend Christian character in all its aspects but besides he must appreciate the dignity of the child and he must understand the nature of the boy and the girl—how they grow and develop into manhood and womanhood. The surpassing worth of the individual soul is the cornerstone upon which the whole edifice of Catholic education has been erected. Sympathetic attention should be given to the individual child regardless of his ability or external condition in life. St. Thomas tells us that "Education is no mere imparting or infusion of knowledge; it is rather a solicitation, suggestion and direction by which the mind is prompted to exert its natural powers in normal ways. While chief stress is laid upon the development of the intellectual functions, due notice must be taken of the subordinate faculties. Sense, imagination and memory cooperate both in the acquisition of knowledge and its retention." The teacher, then, must realize that each child is a being of infinite sensibility and impressionability. The child is not a mechanical something to be pushed and dragged this way and that. Our work is to transform that child of infinite sensibility and impressionability into an individual who will believe, trust and love God, who will live according to Christian principles and who will endeavor to do good wherever he may be. In a word, we are endeavoring to teach our boys and girls how to become enlightened and virtuous Christians in whom the habits of right thinking, right living and well doing have become part and parcel of their lives.

In the light of the spiritual value and possibilities in the life of each child entrusted to our care, certain questions present themselves. Do we not sometimes make very definite distinctions in our dealings with individual children? It is not difficult to deal with attractive, responsive children. Such are the consolation of every teacher. But experience teaches that in every classroom there are children who are not attractive. Some are mentally handicapped. Some come from undesirable homes. The problem child is always with us. Are we doing all that we can to develop Christian character in such children? They are important in the sight of Almighty God. We know too that sympathy for such children, an understanding of their problems, encouragement and proper educational and emotional adjustment will oftentimes place them on the road to normal living. Nay more, does it not happen that frequently our most grateful graduates are those who were most unattractive and most unresponsive in their school days?

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SOME OLD-NEW-FASHIONED PEDAGOGY

By Sister Mary Brigette, O.S.B., Ph.D.

Among the forms of amusement a la mode of our here-and-now progressivists, there is one, the justice and good sense of which become daily more and more dubious to those who ponder seriously on our present efficiency, its matter and degree. It is the amusement of "poking fun" at our forbears, at their standards of ethics, their manner of pedagogics, and cross-sections of their philosophy that appear to the ultra-modern plain silliness. Really, it is a fashion of amusement that at least smacks of levity, and is smart only in the wrong sense. Our progenitors near and far labored under the weaknesses and shortcomings bred in the race—for after all that is life, and we moderns are neither more nor less than chips of the old block, running true to form. Logically, then, much of this "fun-poking" is not fun at all, but very clearly a defense reaction, a way we have of diverting the foci of the microscopes from our own imperfections to those of our ancestors.

Scholasticism, medievalism, Victorianism, indeed! We elevate our eyebrows to a crushing angle at the mere mention and simply murmur "demode"—they do not fit into our scheme of things. Certainly, we do acquit ourselves of a host of things with far rarer efficiency than any age or race ever did before; of a few things with far less efficiency.

However, this attitude of utter superiority with respect to the old-fashioned, the archaic and the veteran would be a matter for little concern were it not finding such a large place in the modern classroom and working to the detriment of pedagogic completeness. A process of dislocation seems to be more or less the order there, and we Catholic teachers have caught the contagion. There is a growing feeling with us that—if not in the vanguard—we must at least be up to date. And therefore, we are gradually but surely breaking away from good old customs, traditions, and methods, which if retained would buttress some all-too-evident weaknesses in our own way of training youth. In the flux and reflux of things that make or mar human completeness it is, at best, poor business to outlaw anything that has done yeoman service in the past, merely because its hall-mark is mellow with age and service. We can be old as the planet on which we move, yet new as the present hour.

As an illustration of this fever of iconoclasm that possesses us, I cite the following as a case in point. The President of the Teachers' Training College in my city, speaking last summer to a group of religious teachers in one of his classes, said, commenting on the dizzy trends of modern education: "Formerly, the pupils who came to us from your schools were examples in beautiful handwriting; but to-day they are indistinguishable. I think it is rather a pity that even you are becoming impervious to lines of beauty." I leave my readers to judge as to the truth of the assertion. We are becoming impervious: we are losing some contacts with the past to our own loss. Even the religious aspect of our education is in flux, and we are ruling out some excellent, old-fashioned ways of doing some excellent, old-fashioned things, in a superior manner.

Whatever is most stable, most admirable, and most enduring in our scheme of twentieth-century pedagogy has been made possible mainly thro the rich and varied heritage transmitted to us by antecedent ages thro the effort of antecedent brain. Retention of the superior elements of that heritage would be forward-looking, would be wise.

A few hours ago, as I laid aside, with a feeling of released tension, a set of papers, rather lessons, written to illustrate the very fundamental rules of Latin grammar, one vehement desideratum possessed me as it possesses all my colleagues similarly situated—namely, that we all, the teachers and the taught, right-about-face back to the days of the Trivium and the Quadrivium, of the days of Scholasticism, or any system whatsoever, of class room technique that will teach our pupils the art of expressing themselves in correct sentences and render unknown sets of lessons such as the one above referred to. It is more than possible, that it would be a safe and sane wager that lessons of similar content would be executed in a superior way forty, fifty, sixty years ago. We are progressing; we are accomplishing many splendid things in the classroom; but unfortunately we are teaching neither the science of

grammar nor the art of correct speech as they should be taught, and as we could teach them if our school outlines were not unwieldy and so all-inclusive. Too many things are being attempted; our educational exhibition is far too universal, and the one inevitable result is that we are rendering impossible of achievement finished products of the first order.

One vital need in the formative schools of to-day is—I say it without hesitancy—the Trivium. Grammar, rhetoric, logic—that's what we need; for grammar is the basis of everything in education; rhetoric is the natural approach to logic; and logic a prerequisite to a wise, intelligent disposition of life and of the art of living happily.

It were indeed a futile and wholly erroneous behavior to emulate unduly or to hark back longingly to the traditions of the past, forgetful of the great blessings of the present. That were negativism; but to bewail the passing of successful methods of drawing out and developing latent ability needs not make one a mere antique. Nor does it.

Teachers of elementary classes in foreign languages quite unanimously declare that, taken in the lump, one-half their recitation periods is usually given over to the exposition of rudimentary English grammar; for no student, no matter how intellectual, can learn a foreign language without first knowing well his own. This condition is deplorable, considering the waste of time, of courage, and of energy that ensues. Students who do not know the fundamentals of speech medium will very naturally be handicapped in every way, and unable to cope with requirements will drop out of the ranks, unfitted to take up any duty or profession. The only remedy in sight for this state of things is revision of the curriculum in the primary and junior high schools, in order to provide time and opportunity for intensive and extensive drill on prerequisites for the higher grades. A good suggestion was made recently by a college professor who insisted on a systematic course in formal grammar during the entire eighth grade or at least during the second semester of that grade.

There has been latterly a growing tendency to introduce the study of Latin grammar and algebra in the final quarter of the eighth grade. This introduces an element of variety that one could scarcely wish to curtail knowing the inevitable atmosphere of sameness that falls to the lot of the average grammar school teacher. But even so, it is a mistake, at least in the majority of cases. Fifteen years of experience as a teacher of freshmen and sophomores in high school has convinced me of this. Instead of algebra, a good course of practical mathematics and elementary science would be of superlatively greater value, especially for those children whose term of official schooling closes with the grades. Instead of Latin, the mother-tongue, inclusive of all its by-products, all its connotations. A full semester of formal grammar conducted by a department teacher as an approach to the secondary school would be of inestimable worth both in book-learning and in discipline. Certainly, it would be a guarantee for success in higher courses in English as well as in foreign languages.

Sectionalizing the matter in such a course might be a good way of arousing interest and keeping it keyed up. For example, if no regular text is used the Monday period could be utilized for the purpose of developing sentences and paragraphs for study in subsequent classes. On Tuesday the analysis of these sentences could be taken up. On Wednesday diagramming, preferably on the board. This will give the teacher a better opportunity to attack technicalities, and exceptional constructions. Many teachers object to diagram work; but the objection is scarcely founded on reason, especially in these days when there is a tendency to diagram and to graph everything. Drawing the picture of a sentence is just as sensible as graphing the contents of the mind, which is in its most perfect results but an experimental experiment. The Thursday class could be devoted to the study of idiom, and to the reading and interpretation of simple literary selections for purposes of style. Friday, grammar again.

Other and far better ways of conducting such a course will very naturally be available, since this paper is not written for the purpose of suggesting methods, but of illustrating vital needs.

The platform of the religious teacher has only one plank; for the true educator is neither conservative nor

liberal, neither idealist nor pragmatist, neither old nor new. She is all these at once, for in her philosophy all characteristics, all distinctions, all methods merge themselves into one unified purpose, to give to the individual child always what is best, and to make possible in the future the most substantial gains, the most enduring sequence of success.

In education the vision of the morrow is that which should determine the pedagogy of to-day. And, ah me, what a poor, beaten, broken thing that vision sometimes is! The vision of failure in young lives falling wearily all along the years, for lack of a stable foundation on which to lean, the vision of utter inability to assume and carry on the duties of life. It is a vision to give us pause and to make us interpret the curriculum in terms of the future needs of our children.

Therefore, I sue for the sterling qualities of the old-fashioned as a complement to the genuine inspirationalism of the new, for education impregnated with religion, for exceptional training in our American language, for more heart work and less head work, for anything that will help to train and discipline the raw recruits of the great moving army of humanity, to keep step with progress, to win success and to uphold in their integrity the great principles of Christian education.

THE WHOLE FIELD OF LITERATURE

Seen in All Its Parts

By Sister Mary Philip, S.C., M.A.

A Study of the Oration

Argument in the Oration:

1. Like pictorial work argument occupies a large place in the oration.
2. Argument in the oration is an appeal to reason; pictorial work is an appeal to the emotions.
3. When truth is presented to an audience in abstract form the reasoning power of the orator is exercised directly to the intellect in his aim at conviction.
4. But when truth is presented in concrete form, the imaginative power of the orator appeals to the emotions and aims at persuasion.
5. Argument comes first in the order of development, and by some critics it is ranked first in importance.
6. The importance of argument in the oration is determined to some extent by the species of oration; an oration in defense of some criminal at the bar of justice, or one in praise of some hero would contain much argument.

The Demands of Argument:

1. Philosophy and rhetoric are involved in argument.
2. The existence of argument depends upon that part of philosophy known as logic.
3. Rhetoric determines the order and arrangement of constructed arguments in the oration.
4. Aristotle declared that philosophy is of more value in an oration than rhetoric since it discovers the sources and aids in the construction of argument while rhetoric merely arranges the argument and supplies suitable expression.
5. Cicero places logic first in enumerating the needs of an orator: "The orator ought to have the subtlety of the dialectician, the grasp of the philosopher, the diction of the poet, the voice and gesture of the greatest actor."
6. An universal appeal in the oration is made when a number of forcible illustrations are added to the skeleton of thought.
7. The proper method and the proper language for an universal appeal is revealed in the writings of the New Testament; it is the method and language employed by the great Teacher of humanity.

Kinds of Argument Generally Employed in the Oration:

1. The **abridged syllogism** used in all kinds of deductive reasoning.
2. The **dilemma** that consists of two or more alternatives presented to an adversary and then follows a refutation of any he may select. Ancients used it as a favorite argument. Polemic oratory is filled with dilemmas.
3. **Argument from example** is a form of inductive reasoning that appeals to the multitude.
4. The example and the abridged syllogism are the common means of argument and persuasion.
5. **Analogy** is a kind of argument based upon example.

Profitable Literary Study of the Oration:

1. In the great orations compare the amount of argument with the amount of illustration.

2. Note how rational and imaginative powers are combined in the amplification of the theme.

Style in the Oration:

1. Style peculiar to the oration is characterized by a subtle, musical beauty or cadence running elusively through the prose.

2. The cadences in the oration are not governed like the regular measures in poetry; they are always wide-ranging and delicately shifting, so as never to compel direct recognition, and are symbolic of the mood of the passage.

Variations of the Style of the Oration:

1. The style of writing varies according to the different parts of the oration.

2. The various species into which the oration is divided require a different style.

Contrasts in Style in Different Parts of the Oration:

1. The style of the exordium, the argumentative part, is plain, simple, passionless, except when passion had been previously aroused.

2. In the argumentative part of the oration there is the utmost precision in thought and language.

3. In the appeal to the emotions there is a large amount of freedom in the literary development.

4. Aristotle says, "Style will be in good taste if it be not only expressive of feeling and character, but also if it be happily adjusted to the subject-matter".

5. The style must make it possible for the author to interpret his thoughts and emotions aright.

6. The natural style adopts itself to every shade of thought and emotion.

7. Herbert Spencer speaking of the natural style in his Philosophy of Style says, "This style will sometimes be plain; sometimes ornate; sometimes the sentences will be balanced, and at other times unsymmetrical; for a time there will be sameness; then great variety; the mode of expression naturally responding to the state of feeling, and the composition changing to the same degree that aspects of the subject change".

8. The style of the introduction is plain, simple, unornamented generally; if the audience is in a state of emotion previous to or at the opening of the oration then the vivid style is employed.

9. A vivid style is always employed in all other parts of the oration.

10. In the style of the peroration expression is taxed with extreme wealth and beauty of language.

Variations of Style According to Species:

1. The demonstrative or impassioned style of the oration is animated, magnetic, spirited. The elements of emotion and power are characteristic of this style. The element of emotion follows the tender and pathetic trend; the element of power is the literary result of passion. There is no more powerful appeal than the appeal to human emotion. The demonstrative style depends upon the sublimity of theme employed on platform or pulpit, themes largely occupied with praise or blame, accompanied with extreme enthusiasm and excitement and dramatic intensity and fervor. Public assemblies require the demonstrative style.

2. The deliberative style employed in parliament is uniformly simple and grave with a calm, rational, impressive manner, yielding to feeling and passion only in times of critical emergencies in national life.

3. The judicial style varies in the five different divisions of the forensic oration: In the exordium the style is very explicit and formal; in its history the facts are manipulated in background and foreground and colored according to plan; in the proof and refutation the judicial style is subtle; in the peroration the style becomes elaborate.

HISTORY OF THE ORATION.

The Oration in Ancient and Modern Times:

1. The oration, like the essay, is found in ancient and modern literature.

2. Historians quote the speeches of generals, statesmen, and religious leaders of all times and of all nations. Orations abound in Caesar, Livy, Thucydides, and the historians of the Hebrews.

3. The oration is made and kept an important factor in literature and life mainly through the growth of representative government, and the prevalence of Christianity over the world.

4. In the history of the world we recognize that free states alone have fostered oratory.

The Oration among the Hebrews:

1. In Hebrew literature the oration, like the letter and essay, has not a complete form.

2. The speeches in the epic of Job are elaborate.

3. In the prophetic writings of the New Testament a number of speeches that have little literary value are found.

4. Deuteronomy contains four orations that are the most complete in the Bible. For passionate appeal these orations are unrivaled. They have depth of feeling, tenderness, sublimity, and an exalted style in harmony with the subject matter. Moses delivered to the people of Israel—Moses, their leader who after wandering for years in the desert with them may not enter with them into the Promised Land.

The Oration among the Greeks:

1. In Greek literature the oration held an important place because it played a prominent part in Greek political life.

2. The oration as a work of art was perfected in Athens, and the Athenians of all the Greeks produced the great orators.

The Oration among the Romans:

1. The Roman looked to the Greek for his models in the oration, as he did in all arts.

2. The characteristics and life of the Romans, the gravity of their people, their patriotism, and their territorial expansion, fostered the oration among them.

The Modern Oration:

1. France, Great Britain, and America are leading nations in producing the oration of modern times.

2. The modern orations do not attempt to elevate the imagination and warm the passions to such a degree as did those of the ancients.

3. The French resemble the Greeks in vivacity and sensibility and like them have high ideals in pleasing and persuading. Because the French people have promoted the liberal arts and have been recognized as great artists, they have exercised the power and capacity for producing the oration, and for propagating oratorical work.

4. The people of England are like the Romans, a phlegmatic people, wanting flexibility and simplicity, so essential to the oration. Carlyle congratulates the English on the fact that they are a nation of poor speakers, that, he says, by less talk more useful work can be accomplished; nevertheless on account of its free government and its religious and political vicissitudes the oration is prominent in the literature of England.

5. Emerson declares, "If there ever was a country where eloquence was a power, it is in the United States. Here is room for every degree of it, on every one of its ascending stages".

6. At the budding time of the United States when her people were forced to demand their rights and needs, their free government, and later, that their government be kept united, there was a great demand for the oration and for the orator.

FORMATION OF CHRISTIAN CHARACTER IN PUPILS

(Continued from Page 71)

The foundation of Christian character in the last analysis must come from the personality of the religious teacher. "Life comes only from life" is an old scholastic maxim. Methods, curriculum and discipline are important, but above and beyond all these is the living voice and radiant personality of the religious teacher. All else is secondary. All other things are merely dead tools. The religious teacher is the intermediary between God and immortal souls. Someone has said "The solution of all problems is Jesus Christ." How true this is in the life of the religious teacher! A personal burning love for Christ; a knowledge of His methods of teaching; a love of children and an all consuming desire to make Him live in the hearts and minds of those whom He loves so well—here are the religious teacher's golden means of forming Christian character in the lives of growing boys and girls.

THE VICTORIAN AGE
A LIBRARY PLAY FOR LIBRARY DAY

By Margaret Mervin

Queen Guinevere
Peggotty from David Copperfield
Becky Sharp, Vanity Fair
Jane Eyre
Maggie Tulliver, Mill on The Floss
Lorna Doone
Marjorie Linton
Angela Merrick School Girls

Cast of Characters

The Scene is in a school library. Marjorie Linton is sitting at a table covered with books, all, authors of the Victorian Age. She is engrossed in a copy of *Vanity Fair*. Behind the table is a screen.

Angela comes in and sits at the table with Marjorie.

Angela: What are you reading, Marjorie? Oh! I see, *Vanity Fair*. How can you!

Marjorie: What Angela, how can I what?

Angela: Read that stupid novel. It must have about a thousand pages. I don't see how I will ever pass this year. I hate those dry old books of the Victorian Age. Why, even the names make me sleepy. (Stretches). Marjorie you're not listening.

Marjorie (Absent minded): Yes, What did you say, Becky?

Angela: She doesn't even know my name. Miss Marjorie may I present Angela Merrick

Marjorie (Closing her book): You silly goose. Angela, why in the world don't you learn to read? You'd be fascinated with Becky Sharp.

Angela: Don't lecture, please. I heard all I wanted to-day in class. Let me see—The Victorian Age, 1832-1890. Victoria was the Empress of the Empire. Politically, we notice the growth of the Empire under the management of far-sighted ministers like Disraeli and Gladstone. The question of Irish Home Rule was discussed. The Crimean War engaged the attention of the British, while Civil War brought sorrow to American Homes; the Franco-Prussian War was in 1870, and—

Marjorie (interrupting): Yes, and there was a religious revival in England, which attacked materialism and proclaimed faith in spiritual ideals. You see I memorized it too!

Angela: You memorized it because you loved it; I memorized it because I had to. And we have to know all the writers of the period for to-morrow. Oh! Name them for me Marjorie.

Marjorie: No, study them out loud, begin with the Historians. (Marjorie opens her book and reads).

Angela:

Macaulay gave our Modern History style,
And wrote in verse the Lays of Ancient Rome.

John Lingard, too, kept English prose on file,
And Richard Greene wrote briefly of his home.

Marjorie: Such poetry, who wrote that!

Angela: I did, I thought it would go into my head better. Marjorie!

Marjorie: Yes, what?

Angela: Did you hear Sister when she was explaining that problem? She said, look at the board girls, while I go through it again. (laughs).

Marjorie: No wonder you can't learn. You think about too much nonsense. (She goes to sleep).

Angela: Oh! Marjorie was bored with my poetry. I'll try the Philosophers.

For power of Expression and true impressive prose,
Carlyle is known as stimulus of the age;

Newman's "Apologia" answered well his foes;

Ruskin had his "Painters"; Darwin was the rage.

Oh, how horrid, I hate this stuff. I'll read something worthwhile. (Picks up Movie Magazine). Oh, I hate them all. (Puts her head down, sleeps).

Music. Melody in F. (Words sung very softly).

Backward, turn backward, O tide of the years;

Give us our joys again, yes, and our tears.

Give us our friends again, sweet friends of yore,

Our youthful days restore.

(Screen is removed and five (5) life sized books are standing there.)

Becky Sharp peeks out of her book, looks around and examines Angela. Sees her History of English Literature, and a Movie Magazine.

Becky: The idea! So this was the young lady who rated me for my pages. Yet, she doesn't look so timid. What's that! Motion Picture! I might have known. I wonder what Thackeray would say to this. It's too bad our authors die, while we live on and on. Oh, well, he made me without principle. Amelia, Amelia. Why doesn't she answer? She is without brains, as usual!

Queen Guinevere (looks out): Why Becky Sharp, when did you leave *Vanity Fair*, and—don't you know me?

"For shone the fields of May thro' open door,

The Sacred altar blossom'd white with May,

The sun of May descended on their King,

They gazed on all earth's beauty in their Queen.

Roll'd incense, and there past along the hymns

A voice as of the waters, while the two

Swore at the shrine of Christ a deathless love."

Becky: Queen Guinevere! How I have longed to see you. All of the girls love the Idylls of the King.

Peggotty (peeks out): And how I have longed to see you, Becky Sharp. All my friends know you and talk about you. (Angela opens her eyes and sees Marjorie watching.)

Angela (in a whisper): Who are those lovely people, Marjorie?

Marjorie: Hush, you sound so ignorant.

Becky: How is Barkis? Do you remember the day Davy wrote his message, "Barkis is willin"? Oh, how are the Micawbers?

Angela: Who is Barkis?

Marjorie: Ssh—

(Noise of someone stumbling.)

All together: Maggie Tulliver!

Maggie: Oh! I had the hardest time getting here. Sister Ann, the English teacher, made me so interesting to her class that all of the girls wanted me at once—And that is what saved me. They have to draw lots, and in the meantime—Who are those girls? I should say girl, for Marjorie is a special friend of mine.

Becky Sharp: No wonder you don't know Angela, she never reads—so she doesn't know anyone worth while and of course for that reason, history is dull, too.

Maggie: Speaking of History—I wonder how we were ever created with such makers of history in our day. You would think our Authors would be too busy with chronicles.

Queen: Oh yes, Maggie saw more than we did, for Mary Evans did not die until 1880.

Maggie: That is true. I saw the Revolutionary movement spread. I remember when your loved Tennyson wrote "The Charge of the Light Brigade, during the Crimean war. I even heard George Eliot discuss the Civil War over the Waters and the Assassination of the Eminent Abraham Lincoln. And sometimes she used to hum snatches of Old Black Joe and Old Kentucky Home. Do any of you know them? You all must. Hums—the others join in and sing softly one of the airs.

(Jane Eyre peeks out.)

Angela: Who is that, Marjorie?

Margie: Hush, Why don't you read; then you'd know something.

Jane Eyre: Good Morning Everybody. What is the discussion?

Queen: Oh, we were just talking about the wonders of the Victorian Age, our old hobby. Tell us some inventions, Jane, you were a school teacher, you ought to know.

Angela: Oh, I know something about them, I— (All look shocked—she subsides). Marjorie really wakes and slips out quietly.

Jane: Well, you know as much as I do. Eighteen Fifty-one saw the first Industrial Exhibition in London. I was three years old then. Napoleon III was Emperor of the French.—Would you call that an invention?

(Everybody laughs)—Go on Jane.

A little farther back the potato crop failed in Ireland and caused a terrible famine. And France telegraphed England in 1851. The First Atlantic Cable was laid in 1858, and the Suez Canal was opened in 1868.

Angela: And National Education was established in England in 1870.

Jane: Everyone stares: What is wrong with the child? Who is she?

All: Don't bother about her, Jane. She is not a friend of ours, go on, tell us some more.

Jane: Let me see! Mr. Morse established an experimental telegraph line between Washington and Baltimore in 1844, and gold was discovered in California in 1848. U. S. telegraphed G. B. in 1866. Five years later Japan woke up and abolished Feudalism and introduced the telegraph.

Lorna Doone: Don't forget Japan also established a bureau of education, a female Normal school, and in 1873 a University of Tokio.

Jane: Lorna Doone, where did you come from?

Lorna: I am a stranger. I believe only two students have inquired about me this year. Angela would never trouble her brain with solid reading. Look at her now with a Motion Picture book under her head while she sleeps. It is too bad the parents don't encourage the children.

All: The parents! Many of the parents don't know us either!

Lorna: Oh well, Perhaps the coming generation will be different. People have more leisure than in the old days, with all their machinery, and they are certainly interested in education. (Bell rings).

Maggie: Did you hear the bell? That is time for class, and Angela will be wakening. Run back to cover, quick. (Angela wakes. Hears Backward, turn Backward).

Angela: My, what a horrid nightmare! I did not know a single one of those characters! And all my fault too! Will I read? I can scarcely wait to get a book. I think I'll read about that quaint Maggie Tulliver first. Let me think! What book did she step out of—Mill on the Floss..

Goes out humming—Backward, turn Backward.

Finis.

THE VALUE OF MUSIC STUDY IN THE CURRICULUM

(Continued from Page 64)

branches. His knowledge of all forms of music should be general, in order that he may the better impart to his pupils a broader knowledge and a more intelligent conception of the beauties of the art.

Besides the knowledge of music that he possesses, he must know schools, their possibilities and limitations; he must be well versed in pedagogical literature, and must know the most approved methods of teaching; above all, he must be a good disciplinarian, in order to be able to manage large singing classes. The musical taste cultivated in the schools becomes the taste of the public. What a responsibility for the teacher of music!

Music is a comparatively new subject in the school curriculum compared to the traditional subjects. But the day is here when musical training is in accord with the trend of the times; greater emphasis is being placed on enjoyment of music and self expression through ensemble playing and singing. The training it offers the child is stimulating school spirit and unifying school life. Beyond that it is performing a great, potential, recreational and cultural service to the public at large. It makes music a "live subject" to the entire population. There is nothing of greater importance in the musical development of America as a whole, and of the individual, than the spread of good music, either vocal or instrumental. The progressive teachers of the profession are now united in one purpose "a musical nation," and towards that end all methods, systems, and ideas are offering their best efforts to make music an integral part of the civic, industrial, educational and social life of the nation, in order to encourage and advance American musical creative art, and to promote American artists. Our music clubs, choral societies, appreciation classes, and glee clubs for

the children may be the seed beds of our future American art, for here we discover talent not only along musical lines but in the sister arts. Let us not be content to teach the children a few patriotic songs and some hymns and feel satisfied that we are furthering a love for music. It should not be used too much as an amusement only, as an exhibition of skill, as a means of attracting attention, as a drill for dismissal of class, as a pastime to relieve the monotony of other studies, and too little as an integral part of a complete educational equipment. The art of music, next to religion, is one of the greatest factors in human civilization. Wherein consists its great power? It has ever been a language of praise, a language for the expression of our inner soul life. Why do men, and especially children, yield so willingly to the charm of music? Undoubtedly it is the Divine Will that it should be so. And now comes the question, Why did He give us music itself, unless it is to be an educational factor? Music, then, is more than mere amusement. If it were only a figment of the imagination it would not deserve to exist. Let us reflect on the sublime words of the great Archbishop Spaulding: "Music is the food of the soul in all its exalted moods. No other art has such power to minister to the sublime dreams and limitless desires of a heart which aspires to God."

Music has a place in our educational system, where it serves as a vehicle for the better understanding of religious truths. Moreover its place is undisputed. Let us accept it as a gift from on high. Let us teach it with reverence. Let us practice it with diligence, so that we may catch and drink in the spirit that it breathes. The mission of music is to make mankind and the world better. It therefore, after religion, has a right to a high place in a well balanced educational system.

THE DANGERS OF EXAMINATIONS

(Continued from Page 68)

the system, and seek in every way to free that system of its repressing factors?

What remedies can we offer to these dangers of examinations? Simply this: Not that the examination be abolished, but that it be put in its proper place, in the eyes of the scholar and the eyes of the public; that we have faith in the judgment of the teacher, and the teacher have faith in his own; that the classes be small enough for the teacher to know his pupils, and the teachers good enough to make it worth while for their scholars to know them; that there be an abundance of written work, for much writing makes the accurate man; and that the end of education before our eyes be not knowledge merely, but greater and higher than that, strong, vigorous, moral manhood.

The practice of using books as gifts and rewards of merit is widespread. Teachers and clergy should encourage this practice and co-operate with parents to find for each student the books that will mean the most in his growth. Librarians will be glad to help by furnishing lists and displaying special collections of books suitable for each special occasion.

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ART ILLUSTRATIONS FOR RELIGIOUS INSTRUCTION.

By Brother F. Cornelius, F.S.C., M.A.

IX. Madonnas

Countless pictures, Virgin Mother, Have portrayed Thee wondrously; But not one reflects the vision That my soul beholds of Thee.

It was the amiable and brilliant German romanticist, the noble Novalis, who wrote the original verse of which the above is a feeble translation. Like him, every true Christian bears in his soul an idea, a mental vision, of his heavenly Mother. This vision, though perhaps vague, is yet so sublime that not even any of the devotional pictures of the Madonna he has ever seen, can express it. Yet, he cherishes all the Madonnas because they always call up within him his idea of the real Blessed Virgin and because many of them do actually express in some degree one or several of her heavenly traits. Moreover, he himself is hardly aware as to how much he owes his inner vision to the various Madonnas he has seen and loved.

The scholarly Sir Wike Bayliss in his book, *Rex Regum — The Likeness of Christ*, shows very plausibly that the physical and spiritual traits of Christ's divine countenance have passed down to us from realistic representations of Him made in the days of the Apostles. He points in particular to a remarkable picture of Christ in the catacomb of Saint Callixtus. Despite a remark in Bayliss' book to the contrary, there seems to be no reason why we cannot in the same broad way trace the physical and spiritual traits of the countenance of the Most Blessed Virgin as he has done for the countenance of Christ. Practically the same line of demonstration holds good. The particular and unique worship paid to the Mother of God did not begin, as some have ignorantly asserted, several centuries after her death, but goes back to the times of the earliest Christian catacombs (Apostolic times) where we find her countenance portrayed again and again in the realistic style then in vogue; (see *Roma* by Albert Kuhn, O.S.B., Benziger Brothers; illustrations in the chapters on the catacombs). The Byzantine Madonna, no doubt of post-persecution date, in the Catacomb of Commodilla, has the features and expression of the earlier ones in other Roman catacombs, and Byzantine Madonnas generally throughout the Christian world during the succeeding thousand years are of the same type. A well known one is that of Our Lady of Perpetual Help, the original being of the thirteenth century—oval face; large eyes, so earnest, yet so divinely kind and solicitous; hair not "dolled up" but veiled, no breath of worldliness but all humility and heavenly modesty—and the posture of the Holy Infant with his loose hanging sandal tells the sad,

yet charming legend of the picture; i. e., that when frightened by visions of His passion He ran for sympathy to His Mother.

The Renaissance brought many Madonnas touched painfully with worldliness and even sometimes with a pagan spirit, but in spite of all this the true likeness from the catacombs persisted. Divinely human we see it in Murillo's Madonna and Child and spiritually transfigured, in his Immaculate Conception. See reproductions of these two pictures in this article. The true representation of our Blessed Mother, not photographically true, of course, but true in the traits that have come down through the centuries from the catacombs, has not been lost in modern times. A Madonna that possesses these traits in more than usual degree is one by Defregger (Br 222).

Not knowing of any catacomb Madonna prints on separate sheets for school use, we mention a few Byzantine ones and a few that are Byzantine-Renaissance; in San Marco, Venice (UP B40); in Sta. Maria Maggiore, Florence (UP B47; by Margaritone (UP B48); Cimabue (UP 49,50,51); Giotto (Br 2093); Duccio (UP B87 and 90); Orcagna (UP B85); Lorenzetti (UP B93), Sano di Pietro (UP B109).

The artists just mentioned represent a passage from Byzantine stiffness and convention to Italian Renaissance realism or, rather, naturalism. The progress continues with Gentile da Fabriano (UP B113 and 114), Fra Angelico (UP B115 and Br. 1581, 1582), Albertinelli (Br 1325 and UP C 65 and 67), Fra Bartolommeo (UP C71, 76, 77, 78), Filippo Lippi (UP B151)—one of his early and unworldly Madonnas, Filippino Lippi (I 55, UP B212, 218), Piero della Francesca (UP B229), Perugino (UP B258, 264, 270; Br 313; I 623, 621), Pisano (UP B389), Luca della Robbia (UP B456; Br 2082), Andrea della Robbia (UP B463, 464), Rossellini (UP B476,478), Ghirlandajo (UP C82).

Of the Italian High Renaissance are Michael Angelo (UP C445, 100, 101, 440, 447, 446, 462) Raphael—from whose pictures, if we abstract whatever touches of worldliness may be present in them here and there, we will appreciate their distinctive human loveliness and motherly tenderness—(some eighteen or twenty of the University Prints; also Ack 2320b, 2324b, 3007, 3008, 3009; I 40, 41, 605, 606, 53; also Mag.: Madonna of the Scroll, and Madonna of Foligno). Then there are Leonardo da Vinci (UP C12) and the other artistic giants of north Italy: Titian (UP C259, 260, 261, 268, 273, 281, 282, 288); Giorgione (UP C247, 248, 257), Tintoretto (UP C335), Correggio (UP C 214, 215, 216, 217, 218, 231, 232, 235; 150, Mag.)

Of the middle and later Renaissance are also the following: Del Sarto (UP C86, 87; I 260, 636), Pinturicchio (UP B273), Il Francia (UP B284, Ack 2913), Lo Sagna (UP B277), Costa (UP B282), Foppa (UP B290), Puligo (Br 1331), Sassoferato (Br 1104, 1356, 1522, 1357, 1358, 1523; I 47, 87; Ack 3076; Mag.), Botticini (I 641), A. Car-



Our Lady of Perpetual Help



Madonna—Murillo



Immaculate Conception—Murillo

Mater Dolorosa



Guido Reni



Michel Angelo



Murillo

racci (UP C389, Mag), Allori Br 1352), Dolci (I 635, Mag., Mag.), L. Carracci (UP C387), Baroccio (UP C386), Bronzino (Br 1348), Franciabigio (UP C81). Of northern Italy: Squarcione (UP B294), Vivarini (UP B328), Montagna (UP B321), Giovanni Bellini (UP B336, 337, 340, 341; I 610), Mantegna (UP B296, 309, 311), Zaccaria (UP B338, 339), Cima da Conegliano (UP B359), Crivelli (UP B 348, 349), Verocchio (UP B495), G. da Libri (UP B 319, 320). Showing Leonardo influence are the sweet Luini (I 1, 6, 16; UP C44, 45, 46, 47; M. S. H. Cover for Aug '27), Beltracio (UP C29), Cesare da Cesto (I 8, 84), Il Sodoma (UP C55). And finally there are Solaro (I 73,628), Batoni (I 609), Palma Vecchio (UP C303, 306), Lotto (UP C360), Romano (UP C368), Moretto (UP C371), Bronzino (Br 1346), Tiepolo (UP C421), da Imola (UP C206), Il Perugianino (UP C239), B. Veronese (UP C 342), de' Conti (UP C33,34).

— MATER DOLOROSA

Two painters of the Italian Renaissance, Guido Reni and Michael Angelo, and also a Spaniard, Murillo, have given us extraordinary representations of the Mater Dolorosa. The sorrow of the Most Blessed Virgin was boundless "as the sea", wide as eternity, reaching to all the interests that the infinite God has in our world and to all the worthwhile interests of the human race—for she is the Co-redemptrix. On Calvary this sublime and all but infinite sorrow was concentrated and at its highest intensity. It was then, in anguish inexpressible, that she became our spiritual Mother; it was most appropriately there that Jesus said to us all in the person of Saint John, Son, behold thy Mother.

Subjectively considered, Mary's sorrow changed quality as now one, now another sentiment within her gained the upper hand. Its depth and, humanly speaking, overpowering weight are expressed by Guido Reni, who borrows just enough of Caravaggio's lurid manner to give his picture pathetic grandeur. For mere profundity of sorrow Reni's work compares favorably with that marvel of ancient art, the Demeter of Knidos. But Michael Angelo's is comparable to the finest stelae of the Pheidian period characterized, as it is, by calm greatness and noble simplicity and sublimated by Christian faith. Here, instead of a deluge of emotion, we have grief transformed and elevated by perfect resignation and conformity to the will of God.

Murillo's Madonna has less of the lofty dignity of the other two but it is far more appealing. It calls for sympathy and imparts sympathy. How it seems to speak the piteous words, "O, all ye who pass by the way, look and see if there be any sorrow like unto my sorrow!" and as we hear, and look at that face our hearts are drawn to our sorrowful Mother. Murillo's Mater Dolorosa also

expresses the most loving maternal anxiety and sympathy for the suffering, the dying, and the dead Savior, and for all mankind, especially for her afflicted and her wayward children.

Why do we not, like Saint Gabriel Possenti, keep a picture of our Mater Dolorosa always before our eyes that she may be ever present in our lives?

Fount of love and holy sorrow,
Mother, may my spirit borrow
Somewhat of Thy woe profound.

Other Madonnas by Murillo are The Immaculate Conception (Louvre—Br 1018; I 626; UP E243; Prado—UP E242), also (UP E241) and (I 39; same in UP E234 and Br 252; and M. S. H. Cover for Aug. '26), also Br 210, 1541, 1539, 1017). Other "Spanish Madonnas" are by Cano (UP E227) and Morales (UP E201, 202). There are, of course, inspiring ones too by El Greco, Zurbaran, and other Spanish painters but we cannot find them listed in the form of prints like the above.

Flemish and German 15th and 16th century Madonnas are: Jan Van Eyck (UP D14, 16), Memling (UP D45), Metsys (UP D63), Rubens (UP D108, Ack 2193b), Van Duck (I 616, UP D163, Mag), Krafft (UP D481), Schongauer Ack 2919, Vischer (UP D496), Meister Wilhelm of Köln (UP D364), Stephan Lochner (UP D366), and the great Dürer (UP D 389, 399, 406; Ack 3134, 3135).

There are also a great many modern Madonnas of less devotion and artistic merit. Reproductions of many of them are available for school use. By French artists are: Azambre (Mag), Annoult (Vision of the Cross, Mag) and (Mary among Lilies, Mag), Mignard (UP E15; I 627), Bouguereau (UP E 148; P 571) same in Mag.; with three musician angels, Mag.; Mary gives lily to Jesus, Mag.; with lamb and sleeping Jesus, Mag.; Queen of Angels, Mag., same in Br 187), Merle (Mag), Maillart (Fisherman's Madonna, Mag.), Bouveret (P 609, Br 726), Landelle (Br 1382), Grosse (Br 1625).

By German artists are: Gabriel Max (Mag.; same in P 825 and Br 202), again Gabriel Max (Br 203, 204), Bodenhausen (Mag. and P 10676), Pilgheim (Mag. and P 3550), Carl Müller (P 3286), Deger (P 3255), Defregger (P 3240; Br 222, 223), Ittenbach (Mag.; Br 1028), Sichel (P 3310), Papperitz (Br 1931), Br 231), Ballheim (Br 1084, 1085), Froschl (Br 1629), Bernatz (Br 1627), Salentin (Br 2019), Holzfelder (Br 1972).

Here we naturally ask, Are there no Madonnas from Holland, England, English-speaking America, north Germany, and Scandinavia? This is an interesting question for the historian of art and of religion. The fact is there are very, very few; and of reproductions of them fewer still and some very hard to get: Madox Brown (UP F123), Comans (Mag.), Jessie W. Smith (Woman's Home Companion Cover, Dec. 1910), Sister Stanisla (M. S. H. Cover, Sept. 1927).

(Continued on Page 86)

WHY FIGURES OF SPEECH?

(Continued from Page 68)

results will come only on the heels of patient, persistent toil. Quintilian, in his Tenth Book of Oratory, would have the students' themes "smell of the midnight oil." Infinite pains are requisite for the achieving of success in any art, and the art of writing is no exception. Newman tells us that in the production of his literary work he wrote and rewrote, painfully, perseveringly—until the corrected page was almost illegible.

Let us now examine figurative language a little more closely. How old are figures of speech? As old as speech itself. The peculiar origins of speech are intimately bound up with man's instinct to express himself by signs and symbols. The language of all peoples has its roots deep down in the most primitive instincts, the toils and labors, the joys and sorrows of humankind. The instruments of his daily toil often suggested to him the use of signs and symbols as means of communicating with his fellow men and of voicing the highest spiritual aspirations. Hebrew literature, of which the greater portion is contained in the Bible, is redolent of this spirit of closeness to the heart of nature. We read in Scripture: "Therefore as the tongue of the fire devoureth the stubble, and the heat of the flame consumeth it: so shall their root be as ashes, and their bud shall go up as dust: for they have cast away the law of the Lord of hosts." (Isaiah, Chapter V). Egyptian boatmen of old sang as they plied their oars up and down the Nile; the Russian peasant still sings as he scatters the seed with "God-like gesture" over the almost endless stretch of land, from which will spring the nourishment and sustenance of his people. In the valleys of the Indus and the Ganges the Hindustani sang in the Vedic hymns:

"Aloft the lights of dawn, gleaming for beauty, have risen, Splendid as waves of waters—Thou revealdest thy bosom, adorning thyself, O Dawn, And gleamest bright in thy greatness."

There is in all these figures a freshness as of the upturned sod, a fragrance as of flowers of the field, or of new-mown hay. The essence of a figure, as you have seen, is the power of imagery—of saying more than is conveyed by the mere word. It is the power of infinite suggestiveness.

When our American Indian smoked the pipe of peace with his white neighbor; when he called the kindly missionary that brought him tidings of the Gospel, "blackrobe", he spoke figuratively. The very names of the Indians themselves, pointing, as they did, to some distinctive trait or characteristic in their bearers, were often connotative in a telling way. You may recall from your study of American History that the Indians themselves spoke of General Anthony Wayne as "the general that never sleeps."

The utility of figures is obvious. If I have a clear, well-defined image in mind, I will feel the impulse to express it, to clothe it in words, to make it intelligible to others. The more resourceful writer, of course, must be careful to manage well the richness of nature's gifts. He must be chary of mere emotional outbursts, lest he surfeit by excess. Very fruitful trees often need to be propped and pruned; so the resourceful writer needs the

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steady and chastening power of well-tempered restraint. The greatest writers have always exercised the utmost care to employ figurative speech only where the exigencies of the moment demanded it. A professor eminently qualified to speak on the subject, recently observed that it would be hard to find that Shakespeare, Addison, or Newman, erred on the side of excessive and labored use of imagery. To cite but one instance, from Lady Macbeth—"My hands are of your colour, but I shame to wear a heart so white." A more perfect figure can hardly be imagined. Modern writers are often shallow and obscure because of their conscious straining after effect. Things modern are often unjustly censured just because they happen to be modern in point of time, but our stricture upon much of the current slovenliness in speech is well deserved. As extremes are out of place in dress so are they in literature; the simply beautiful and delicately ornate is always best, prescinding, of course, from an occasional momentary flare or display of color in speech as well as dress.

What is the actual purpose of figurative writing? Stated formally, it is a two-fold purpose: to illustrate or clarify and enrich the matter, and to arouse emotion, to stimulate the reader and create in him a mood. The ultimate test of figurative speech is naturalness. The figure should rise so spontaneously out of the situation as to leave no room for question or sense of unfitness. Ornament for its own sake, or mere finery, is out of place anywhere, certainly in composition. Some writers indulge in verbal finery to the neglect of intrinsic worth, much after the manner of the peacock, which makes great show of gorgeous plumage, with which, however, it seeks to hide a pair of ugly feet, the moment anyone approaches. There is another advantage to be gained by writing figuratively; we can say more in a given space and say it more effectively. Stevenson asked to have on his tombstone merely the words: "He clung to his paddle." But what a world of meaning in those few words? It was the work of a life-time compressed within the narrow limits of a simple declarative sentence. Brevity alone, however, will not produce the desired effect. Often in the words of Quintilian, we labor to be brief and become obscure. It was the picturing power of Stevenson that put that happy phrase upon his lips. His life had been stormy in many ways, but characteristically, even cheerfully, he held out against all odds, to the very last—"All day our sea lies still, grey and sullen, just showing a fringe of white teeth near the shore," writes Sale, taking us into his confidence to show us the image that hovered in his mind.

Some figures are known as intellectual—they are based on thought; others are purely figures of diction, because their value lies in mere utterance. Exclamation is an example of such a figure. The line of demarcation between the distinctive qualities inherent in the various figures is not so clearly drawn; the three objectives—clarity, power or force, and beauty, should be judiciously blended like the quality of well-tempered steel.

The figures of speech are many and manifold. As indicated before, some appeal primarily to the understanding, some to the emotions. Among the intellectual figures, the strength and value of which

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lies in the thought, making comparisons and noting contrasts, are simile and metaphor, metonymy and synecdoche, irony, epigram and antithesis. Simile and metaphor, founded upon the resemblance of one thing to another, are the simplest and most commonly used. We shall treat of them presently in detail. Metonymy and synecdoche, built not upon resemblance, but upon the relation existing between objects, occur less frequently. Metonymy is an exchange of name between things related. The figure uses the sign for the thing signified: Says Burke: "The crown has considered me after long service," "crown," of course, meaning "King," or "the royal authority." Or a more familiar one: "cross" for "Christianity." Metonymy may also name the cause for the effect, and the effect for the cause; the abstract for the concrete, which last is a favorite device of Carlyle's: In "Night View of a City," he speaks of the "young Rusticity," of "cowering Wretchedness." In the same selection he illustrates the figure synecdoche, which takes the whole for the part, or the part for the whole; he speaks of the present, the past, and the future, as "Today," "Yesterday," and "Tomorrow." "Joy and sorrow bagged up in pouches of leather," are letters; "damask curtains"—a couch. Perhaps you will best remember from our study of History, a well-worn but good example of this figure: "Napoleon went to Egypt with forty-sail-of-the-line." Later you will have occasion to learn more about these figures and their various uses.

"The burning tree-tops waved like torches in the air," is easily recognized as an expressed likeness, or simile. Simile, from the Latin adjective "similis," meaning "like," is an expressed comparison between objects of a different class; the words of comparison—like, similar to, as if, comparable to, are the signs of the figure. Simile and metaphor, the latter only an implied likeness, but by far the bolder figure, are perhaps used more frequently than any others. Byron, in one of his finest moods, wrote:

"She walks in beauty, like the night
Of cloudless climes and starry skies."

No form of literal speech could even remotely approach the exquisite beauty of these lines. The figure is effective because of its transparency; we know the beauties of a "starry sky." During his courtship, Hawthorne said of his future wife: "She is a flower to be worn in no man's bosom." How well he subsequently wore this "flower" is told by his son, Julian, in a recent issue of Scribner's under the title: "Such is Paradise." Incidentally, I suggest that every college girl read this article, even though her own prospects of entering "paradise" may still be somewhat remote. But to return to the figure. Hawthorne did not say she is *like* a flower, but simply "she is a flower." This figure is more direct than simile. We recognize the metaphor as an interchange of names. When you are told in literature that Chaucer is the key to the Middle English period, you will easily understand, and, remembering the figure, you will have grasped the significance of Chaucer's place in English letters.—After a period of reverses during which the Hawthornes had been sorely tried, Nathaniel, speaking to a friend, said: After that the cloud turned

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its bright side to the sun." The identity is here taken for granted. Skillful writers use implied simile and metaphor with a certain unconscious grace, weaving them unobtrusively into the texture of their prose like threads of gold. Note the strength and fullness of the metaphor in Newman's "Who's to Blame?": "England surely is the paradise of little men, and the purgatory of great ones." Lengthy paragraphs could hardly rival this figure in suggestiveness. How deep must have been the conviction of which the statement was born! Metaphor is always more graphic than simile: It appeals more strongly to the emotions; it is the result of keener vision and more intense realization.

(To be Continued in June Issue)

**SOME THOUGHTS AND SUGGESTIONS ON
OUR FICTION LIBRARY**

By Brother Ernest, C.S.C.

DURING the past several years it has been my pleasure to meet hundreds of our Catholic high school teachers. Conversation naturally drifted to the subject of education in one or more of its important phases. Oftentimes the topic of common interest was English, and after a mutual exchange of experiences in the teaching of the subject, arose the question: "How do you meet the fiction problem?" Now, since I have had a degree of success in handling this important and frequently vexing problem, I have decided to give the readers of The Catholic School Journal the fruit of my experience, with the hope that it may be of interest and service to them.

Is there a need of a Catholic high school fiction library? Can a Catholic high school support a fiction library of its own? Can sufficient interest be maintained to warrant its establishment? How can the library be manned without an extra, paid faculty member? These seem to me to be the points upon which most teachers request information. They will, therefore, form the backbone of this discussion.

Is there a need of a Catholic high school fiction library? There is, indeed. There is more need of a fiction library in our Catholic high schools than there is of a reference library. To every one person who goes to the library for reference work there are ten who go for pleasure. I dare say a Catholic teacher could not be found who is not anxious to have his pupils consult Catholic authorities on questions concerning the Church in any one of its many phases. And why? Because he knows that the truth of the matter can best be found in such books. Why are we not as careful about the other books our children read? Is there no danger to be found so long as the point in question does not concern history, dogma or morals? Indeed there is, and a great danger, for the attack in fiction is more covert and insidious. To my way of thinking this is a serious problem. What good will it do us to be careful in one direction and give no thought to the other?

Perhaps at no time has there been a greater number of people frequenting the libraries. This applies to children as well as to grown people. And what are they reading? Mostly novels by popular authors. Are popular authors writing the kind of literature that we want our boys and girls

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to read? Some of them are, but alas! many of them are not! This applies to both men and women writers. There was a time when I thought, as hundreds of people that I know still think, that at least our women writers could be trusted to write good, clean stories; but I know now that it is just as necessary to examine their works carefully before placing them in circulation as it is to examine those written by men.

A short time ago I went to a bookstore and bought twelve new books. I had never read any of them; so I told the clerk that I was in charge of a high school library, and that I felt responsible for all the books placed in circulation. I informed her that I would buy books there only upon the condition that I could return those I thought unfit for our boys to read. I also told her that I meant to read them carefully, and would see to it that none of them was damaged. She readily granted me the permission. Six of the books were written by women and six by men. Four of the six written by the former I was obliged to return, and two of the latter. And what brings out my point more forcibly is the fact that no two of these books were written by the same author. I can only hope that that proportion does not exist throughout the literary field, for it would indicate a very sad state of things.

Who is there to read and censor the books that come to our public libraries? A visit to one, shortly after I returned the undesirable books I had purchased, showed copies of those same stories catalogued there, and consequently get-at-able by any readers, juvenile or adult! Did the librarian there have full knowledge of the character of these books, and still intentionally place them there? I would dislike very much to be obliged to answer that question, but the fact that they are obtainable remains.

Do these facts resolve the situation into a condition expressable thus: "The public library of fiction is not suitable for us; we must have a strictly Catholic fiction library?" No, I think not. It is not necessary that all the books in our library be written by Catholics. Our children must not get the idea that the fiction written by non-Catholic writers is **not** for them! It is for them: it is a part of their natural inheritance, after the undesirable part of it is excluded. Remember the parable of the net and fishes? The fishes were sorted out, and those not cared for were thrown back into the sea. Let us not for a moment think that our libraries must contain only books written by Father Finn, Father Boyton, Father Spalding, Isabel C. Clarke, Mary T. Wagaman, Inez Specking, Mary Mabel Werries, Sister Clementia, etc. They should contain these, and the best written by our popular non-Catholic authors. And I don't hesitate to say that it would be better to have a greater number of the latter, but only the best! At the end of this article I will give a list of some books I have placed in circulation in our library. I know there is nothing harmful in them.

I think I have said enough to prove that there is a great need of a Catholic high school fiction library. My points are: 1. Most people go to the library for pleasure; 2. Attacks on faith and morals in fiction are more covert than in books of

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history, religion, etc.; 3. Because many of our popular fiction writers are unscrupulous about what they write; 4. Because books are not censored carefully enough before they are placed in circulation in our public libraries; 5. Because our children have a right to the best in literature, and it is up to us to choose for them until they can do so intelligently for themselves.

Now let us consider the second question: "Can a Catholic high school support a fiction library of its own?" Again I answer in the affirmative. I will now tell you how our plan works out, and you can judge for yourself. I believe that we live here under normal conditions, and if a plan can be worked out under such conditions in one place, surely it should in another where similar conditions prevail.

In the beginning of the school year I announced that a fee of five cents a week would be charged those who wished to make use of the fiction library. The purpose of this fee, I told the students, was to get funds to enable us to keep the library as up-to-date as possible. During the following week nearly two hundred of the six hundred boys paid the initial installment and the library began its renaissance. The first week our income was nearly ten dollars. That was a good start. At once, yes, the very first day, I bought new books. It is an important thing, among young boys especially, to let them see that the money they pay in is being used for the purpose for which they gave it.

A month has passed since the inauguration of this plan, and already nearly one-half of the students are regularly contributing toward the maintenance of the library and are very glad to do so. I have not yet heard a word of complaint, and the amount in cash taken in each week enables us to keep a fine supply of books in circulation.

I want it clearly understood that no student is obliged to use the fiction library. That, I believe, is an essential thing for the prosperity of the enterprise. Of course no fault could be found with any teacher who would make book reports compulsory, and in this way coerce the students into reading, and incidentally into using the school library. I have done this in two different places, just to see how it would work. But at the very outset the pupils must be told that it will make no difference to the teacher where the books are obtained. The result of the two experiences proves to me that only those who would not read even if the books were in their own homes, and who, consequently, must be forced to read, are benefited particularly by the coercion. Most boys when properly coached will be only too glad to enter into the project.

From what has been said I believe it can be stated conclusively that a Catholic high school can support a fiction library. There are many other ways of getting money for this purpose, but I think the one mentioned is a good one, and the income from it sufficient.

Now let us consider the next question: Can enough interest be maintained to warrant its establishment? The result of my experience enables me to answer unhesitatingly in the affirmative, and I hope to be able to prove this point by what follows.

(Continued on Page 95)



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By Rev. C. P. Bruehl, Ph.D.

THE great purpose of education is to form character, since it is on character that conduct will depend. It is character that gives direction and stability to life. Men act in harmony with the character they have acquired. Rightly, therefore, it may be said that the character is destiny. The importance of character cannot be easily overemphasized. We may say, accordingly, that if religious training has resulted in the formation of a genuinely moral and religious character it has accomplished its purpose. Only then has the school really done something worth while for the pupil, if it send him forth into the world with a well formed character. That is the only lasting effect which the school will have. Everything else will soon become but a faint memory, but character will remain. It is the one permanent possession that the pupil will take with him to face the vicissitudes of life when the doors of the school close behind him. If education fails in building up character it has practically done nothing and may be pronounced utterly futile. It goes without saying, then, that religious training must make it a point to produce character. Unless this is done the religious training has no value for life but remains a mere school affair, whose influence does not get beyond the threshold of the class room.

Character in its turn is the outcome of habits. Habits are a very personal matter. They cannot be transmitted from individual to individual but must be acquired by personal effort. They are something vital and, therefore, can only come by growth. They can only be acquired by doing. A child does not become obedient by hearing much about the beauty or the necessity of the virtue of obedience but by actually being obedient. Habits come by the repetition and exercise of the learner's own faculties, nerves and muscles. From this it follows that the school itself must provide ample opportunities for the acquisition of the various habits that will be desirable in later life. The school is an anticipation of life; and the later life is the prolongation of the school life.

Between the two exists a real continuity. The school must help in the acquisition of life habits. Dr. Cope expatiates on this subject and says: "We have spoken of the future, but the only way to educate for the future is to train by life in the present. The only way to make the child an effective religious social person in the future is to train him in the experience of religious social living as a child. In teaching for world life we must teach by aiding the child to realize his own immediate child life in religious terms. Do not burden him with the weight of coming years. If he really lives his present life religiously he will grow in the power to live every new stage as it comes in a religious spirit. The whole school may be made an experience of living in a world devoted to kindness, to the enriching, harmonizing, and lightening of all life." (The School in the Modern Church, New York.) The child cannot acquire habits of kindness to be available for future life if it does not learn to be kind in the present. The present counts. In it the future is contained. Training must not so much look to the future as to the all important now. The knowledge that is not carried into practice during the school life will remain inert for the rest of life. Religious training to a very large extent must be actual religious practice. Practice must not be put off to some future period, to some imaginary situation, but be realized right at the moment. A child that does not become prayerful during its actual school term never will be prayerful.

The corollary that logically follows from the preceding is that of the necessity of expressional activities in the school. Only through such expressional activities can habits be formed. Even the will to do a thing does not produce a habit. Let us say a child makes a firm resolution to be charitable as a result of a beautiful lesson in the virtue of love. Withal it has not by this resolve formed a habit. The first step in the formation of the habit of kindness, however, will be an act of charity actually performed. That, then, will be the great thing, immediately to put the good resolve into practice. It has then acquired a reality outside of the mind; it has begun to form a path in the nervous system and in the whole make-up of the child. This is worth infinitely more than the

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mere good resolve. It is here where the tact and the resourcefulness of the teacher will assert themselves.

One way to bring about expressional activity is by means of class enterprise. Such class enterprise, moreover, has a beneficent socializing effect. It brings the members of the class together in a more personal and intimate manner. It also teaches an important lesson in teamwork. Class enterprise, thus, has various advantages and can be made very potent and effective in the production of character results. We have seen in a previous paper how Mr. Roland G. E. Ullman encouraged class enterprise in his Sunday school and how it produced excellent results. A little thought will suggest many ways in which class enterprise will help to carry over into real life religious teaching.

We take an example of expressional activity from Dr. Watson's Case Studies for Teachers of Religion. (New York.) "A group of children in the second grade decided they wanted to give some Christmas presents. Through the Charity Organization Society they made contact with a family of ten children. For each of the children they selected a gift, marked it with the name of the recipient, and sent them through the Charity Organization Society. Shortly after, a note came from the Society, thanking them for their kindness and generosity, telling how the poor little children appreciated the gifts sent and could attribute the little joy and cheer that had brightened their poor Christmas to the thoughtfulness and unselfishness of the second grade children who had sent the gifts." This no doubt was a beautiful practical expression of charity. The experience would linger in the memories of the children and naturally turn their minds to similar practices in the future. Of course, the expressional activity can be very much varied. Each virtue can find an appropriate expression and the rudiments of habits may be formed. There are all kinds of enterprises on which the class as a unit may enter and all of them will be productive of excellent results in the way of character formation. Mutual helpfulness may be made a class enterprise and through it a fine spirit of solidarity may be built up.

There is one point in this connection to which we would like to draw special attention. The first great law of habit formation is exercise. Without appropriate exercise no habit ever is formed. But there is another law that presides over the formation of habit. It is the law of effect and in a way is more important than the first law. We express this law in the words of Drs. Strayer and Norsworthy. "The second great law of habit formation", they write, "is the law of effect. This law says that any connection whose activity is accompanied or followed by satisfaction tends thereby to be strengthened. If the accompanying emotional tone is annoying, the connection is weakened. This law that satisfaction stamps connections in, and annoyance inhibits connections, is one of the greatest if not the greatest law of human life. Whatever gives satisfaction, that mankind continues to do. It learns only that which results in some kind of satisfaction. Because of the working of this law animals learn to do their tricks, the baby learns to talk, the child learns to tell the truth, the adult learns to work with the fourth dimension. Repetition by itself is a wasteful method of habit formation. The law of effect must work as well as the law of exercise, if the results are to be satisfactory. As has already been pointed out, it is not the practice alone that makes perfect, but the stressing of improvements, and that fixing is made possible only by satisfaction. Pleasure in the broad sense must be the accompaniment or the result of any connection that is to become habitual. This satisfaction may be one of many different sorts, physical, emotional, or intellectual. It may be occasioned by a reward or recognition from without or by appreciation arising from self-criticism. In some form or other it must be present." (How to Teach). It will be the particular concern of the teacher to make the pupils realize that their action has been to her a source of profound pleasure. The child might overlook this point or at least not fully appreciate it. The teacher may enlarge on the fact that the children have received greater joy from giving to the poor than they would have obtained by selfishly using their money. Thus at the same time an insight will be gained into the mysterious ways in which sacrifice can make us happy. That is exceedingly valuable knowledge for our entire life. Once we truly realize that sacrifice has an intimate



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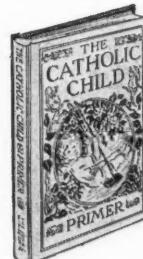
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relation to happiness our outlook on life will undergo a very decisive change.

Here is another point of great pedagogical significance. If an act that is connected with a pleasant experience is more likely to be repeated than one that is associated with an unpleasant emotional tone, it is of vital importance that the first virtuous acts of a child should become linked with agreeable memories. The first attendance of the child at church services should be such that it can look back on them with delight. That will do much towards the formation of church going habits. If the first time the child tells the truth, the consequences are highly unpleasant ones, it is not likely to form habits of truthfulness. It is for that reason that some children have acquired lying habits. It would be pedagogically ill advised to punish a child for the first time when it has made a confession of the truth. If this were done, the child would subconsciously arrive at the conclusion that truth telling is inexpedient. To many other circumstances this second law of effect can be applied and right application is very important for habit formation and character building.

ART ILLUSTRATIONS FOR RELIGIOUS INSTRUCTION

(Continued from Page 77)

In conclusion, we must mention a Madonna that is so different in origin and in style from any other that it cannot be classed among human art products like all the above. Yet it is marvellously effective in connection with religious instruction. It is that of Our Lady of Guadalupe. The original is in the celebrated shrine of Guadalupe, near Mexico City. Pictures of it can be obtained in Catholic art stores, such as The O'Connor Company, 134 Stockton Street, San Francisco, California.

Abbreviations. Ack: Ackerman Art Postcards, 5c each; F. A. Ackermann, Munich N. W. 13, Barenstrasse 42. BR: Brown's Famous Pictures, 5½" x 8", 1½c each; G. P. Brown & Company, Beverly, Mass. ExC—Life of Christ in Pictures: Extension Press, 223 West Jackson Street, Chicago, Ill. ExM: Book—Life of the Most Blessed Virgin in Pictures; Extension Press; address as preceding. It: Art Postcards, 5c each; House of Italian Art, 1378 Sutter Street, San Francisco, Calif. Mag: Magnificat Prints, c 7" x 10" 5c each; The Magnificat Press, Manchester, N. H. P: Perry Pictures, 5½" x 8", 2c each; The Perry Pictures Company, Malden, Mass. U. P.: University Prints, 5½" x 8", 1½c each; The University Prints, Newton, Mass.

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 INDULGENCES

History of the Jubilee.

The first ordinary jubilee of which we have written record, was celebrated in the year 1300, in the reign of Boniface VIII. He further ordered that a similar indulgence should be granted every hundredth year on the same conditions of visits to the basilicas of SS. Peter and Paul, on thirty days, for strangers fifteen days, and confession of their sins. However, before the next century year, the interval that was to separate two jubilees was changed.

Clement VI became Pope in 1342, and at the earnest request of the Romans to proclaim a jubilee, because the short span of life rendered it impossible for many to avail themselves of this wonderful grace if it were granted only once in a hundred years, he proclaimed a jubilee for 1350.

Pope Paul II, by a bull published on April 19, 1470, decreed that the jubilee was to be held every twenty-five years and proclaimed a jubilee for the year 1475. Pope Paul II died in 1471, but his successor Sixtus IV, confirmed his ruling that every twenty-fifth year should be a year of jubilee and that a jubilee was to be celebrated in 1475. This rule has since been followed. In 1500, the elaborate ceremonial was introduced, with which the opening of the jubilee has since been celebrated in Rome. And up to the year 1800, jubilees were celebrated every twenty-fifth year. In that year the troubled state of the Church made the celebration of the jubilee impossible. The jubilee was held as usual in 1825, but in 1850, owing to the exile of Pius IX, there was no jubilee. Pius IX, on the twenty-fourth of December, 1874, proclaimed a jubilee for 1875, but as Pius IX made the jubilee available for all parts of the Christian world, many regard the jubilee of 1875 as an extraordinary jubilee.

Leo XIII proclaimed an ordinary jubilee for 1900, and Pope Pius XI proclaimed on December 24, 1924, a jubilee for the year 1925, which ended at the first vespers of Christmas, 1925.

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Fourth.—The impetratory part of the ejaculation can be offered for the salvation of the dying, while the satisfactory part and indulgence of each one we can give to the poor souls in purgatory.

St. Francis de Sales says of the practice of ejaculatory prayer: "That the great fabric of devotion leans upon this exercise, that it can supply the defects of all other prayers, and that all other prayers can not supply the defect of it."

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"My Jesus, Mercy." 300 days indulgence each time.

"Sacred Heart of Jesus, I place my trust in Thee." An indulgence of 300 days each time.

"All for thee, most Sacred Heart of Jesus." 300 days indulgence each time.

"Eucharistic Heart of Jesus, have mercy on us." 300 days indulgence each time.

"Sacred Heart of Jesus, Thy Kingdom Come." 300 days indulgence each time.

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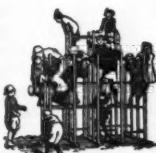
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"Mother of love, of sorrow, and of mercy, pray for us." 300 days indulgence each time.

"Sweet Heart of Mary, be my salvation." 300 days indulgence each time.

"Our Lady of Good Studies, pray for us." 300 days indulgence once a day.

"O most merciful Jesus, Lover of souls; I pray Thee, by the agony of Thy most Sacred Heart, and by the sorrows of Thy Immaculate Mother, cleanse in Thine own Blood the sinners of the whole world who are now in their agony and to die this day. Amen. Heart of Jesus, once in agony, pity the dying." 100 days indulgence each time.

Use of Indulgences is an Act of Faith.

Whenever we make use of indulgences, we practically show our belief in the power which Christ left in His Church to grant indulgences and this is an act of the theological act of faith.

Use of Indulgenced Prayers Give Glory to the Precious Blood of Our Redeemer.

Those who are fervent in gaining indulgences give great glory to our Blessed Redeemer by the application to their own souls, or to the suffering souls, of the infinite merits of the Precious Blood of Christ, from which indulgences get all their value. St. Leonard of Port Maurice, says of gaining indulgences, that "that one practice is a certain road to sanctity."

Large Users of Kewaunee Laboratory Furniture

The Pastor of a Pennsylvania Church recently stated that he was greatly pleased with the Lincoln Laboratory Layout installed in his school by the Kewaunee Company the previous year. "This one laboratory," he said, "with its two 12-student Lincoln science tables, takes care of our needs completely. We taught chemistry and biology last year in it and this year we are teaching physics and general science. We have two science classes each day both taking three double periods a week. This means that the laboratory is used just one-half the time for science work. The rest of the time we use it for Latin and algebra. The tables are just as suitable for these subjects as for science work."

The development of the Lincoln type laboratory furniture and making it available to schools is but one of the outstanding accomplishments of the Kewaunee Manufacturing Company, manufacturers of the highest grade of laboratory furniture in the country. The Manifold Desk is another. This is a manual training bench and drafting table combined. The drafting board fits into slots on the rear of the table and when it is to be used is raised and turned forward and over the bench. While the boy is working on bench work, following a working drawing as is the custom in all modern manual training shops, his working drawing is tacked to the back of the board and is always before his eyes and out of his way.

The great advantage of this arrangement is not the saving in space by using a single room for shopwork and drafting although this is a real saving and one of importance in these days when building costs are so high. The greater advantage is an educational one: it is due to the fact that through the use of this dual furniture manual training and drafting are co-ordinated as they should be and as they must be if one is to serve the other properly. Every skilled workman works from blue-print plans. The boy who is to become a skilled workman must be able to read the working drawings and also how to make them. When the drafting is taught by the art teacher or the drawing teacher who is interested in drawing from the art side, the drafting is seldom made practical and seldom is co-ordinated with the shopwork or manual training. The student whose course has been this kind receives little help to him in the outside work whether he becomes a draftsman or a user of drafting.

Kewaunee builds of course all the standard designs of laboratory and vocational furniture. In fact it probably originated more of these so-called standard designs than all the other companies together, as it is the largest and oldest of the important companies in this business.

The Catholic schools and colleges of the country are very large users of Kewaunee products. In the neighborhood of Philadelphia, for instance, almost every recent large laboratory installation in Catholic institutions has been made by Kewaunee. St. Joseph's College, Mt. St. Joseph's College, Villanova College, West Philadelphia Catholic High School for Girls, Northeast Catholic High, and others. In other centers similar groups may be cited. Among Catholic schools Kewaunee is known and is preferred especially by those interested in lifetime furniture, built to last as long as the building and sold as a quality product and not merely as a "low-priced" one.



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BREVITIES OF THE MONTH

More than 30 sisters have responded to the appeal for volunteers to conduct vacation schools in the Los Angeles diocese. Daily sessions of the schools will be held for one month beginning July 8th.

A percentage of 100 in six studies is the unusual record of Louis Otto, a student in Senior C class, Cathedral Latin school, Cleveland, O.

Perfect grades were attained by Otto in Latin, English, German, history, religion and chemistry.

On the thirtieth of May, this busy nation will pause a little while to honor the memory of the dead who gave their lives for its preservation and protection. Millions of Americans, of every race and every belief, will meet upon a common ground, the hallowed, consecrated soil in which those dear dead rest.

The National Office of the Association of the Holy Childhood has announced a plan to have the children of America prepare a Spiritual Bouquet of Holy Communions, Masses and prayers to be offered up for the intentions of the Holy Father and to be presented to the Pope on Christmas day.

Marcella Hanifin, 15-year-old Peoria, Ill., girl, a junior at the Academy of Our Lady, is receiving the congratulations of high school boys and girls throughout the United States and Canada, for she is one of the three winning the highest awards in an essay sponsored by Universal Pictures corporation.

The program is announced for the eleventh annual meeting of the Franciscan Educational Conference, which will be held at St. Bonaventure's College, St. Bonaventure, N. Y., on June 28th, 29th and 30th.

The relation of mental hygiene to our schools, problems to be solved by the juvenile court and the schools, and the attitude of teachers toward problem behavior, are some of the topics to be discussed before the National Conference of Social Work, which will hold its 56th annual meeting at San Francisco, June 26 to July 3. Several thousand people interested in all phases of social work will attend the gathering.

In the past month some dozen or more convents in various cities of the East and South have been victimized by an imposter posing as a priest. The man represents himself to be the Rev. Albert H. Dolan, O. Carm., National Director of the Society of the Little Flower, Chicago, Ill.

At the convents the imposter presented copies of Father Dolan's books which he autographs in the presence of the Sisters in an effort to collect money for Mass intentions.

The Catholic High Schools of Greater Boston have organized an inter-school league for the promotion of athletics.

With the increased enrollment of

boys in the high schools of many parishes it was deemed advisable by His Eminence, the Cardinal, to care for their physical well being through a healthy competition in sports. Character development based on Catholic principles has always been the prime motive of the education of the Catholic youth. An excellent opportunity to carry into the field of sport the lessons of the classroom is afforded by athletic competition.

Sacred Heart Priests in Milwaukee

Archbishop Messmer of the Archdiocese of Milwaukee has sanctioned the establishment in the town of Franklin (P. O. Hales Corners), Wisconsin, of a new missionary congregation, the Society of the Sacred Heart Priests. The purpose of this society is to educate young men, especially those of slender means and belated vocations, with a view to their becoming Sacred Heart Priests and Missionaries in the negro missions in Africa and the Indian missions in South Dakota, and in the giving of missions in the Archdiocese.

The home of this congregation is the former convent of the Dominican Sisters, at Franklin. The date of beginning the novitiate is June 1, 1929. The reverend Superior of the Sacred Heart Monastery announces that "any young man of good character and fair talent, having finished high school, will be welcomed as a clerical novice. Every good young man thirteen years old will be gladly received as a candidate for lay brotherhood."

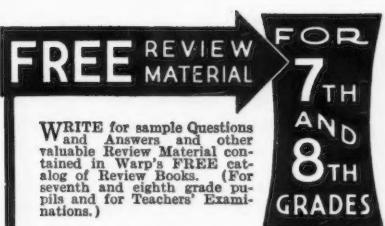
Correspondence may be addressed to Rev. Peter Th. Max, St. Joseph's Convent, S.C.J., Layton Boulevard, Greenfield Avenue, Milwaukee, Wis.

Prizes for Student Piano-Players

The study of piano music in elementary schools, high schools and academies of the Archdiocese of Chicago has received encouragement as the result of a competitive recital, with prizes for the winners, which, with the sanction of the Archdiocesan School Board and Rev. D. F. Cunningham, Archdiocesan Superintendent, was arranged by Bernard J. Payton, representing Amico Hall, headquarters of the American Company in Chicago.

For this contest, open to all students of piano music in the educational institutions designated, there was first a separate try-out in each of the schools, during the week of May 5 to 11, which was designated Music Week, with medals of gold, silver and bronze, and honorary ribbons, for the winners. May 25 was the date of a sectional contest for silver cups, one to the pupil adjudged the best piano player in each school; and then, on June 1, a final recital, in a central hall, where the entrants were winners of silver cups in the earlier competition. For this last competition the prizes were three in number—first, a Chickering grand piano, second a Brewster studio upright piano, and third a wrist watch.

In all the stages of the contest awards were adjudged with reference to the length of time during which the pupils had been receiving instruction, as well as points of technique.



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DISCONTINUANCES—If it is desired to close an account it is important to forward balance due to date with request to discontinue. Do not depend upon postmaster to send notice. In the absence of any word to the contrary, we follow the wish of the great majority of our subscribers and continue The Journal at the expiration of the time paid for so that copies may not be lost nor files broken.

CHANGES OF ADDRESS—Subscribers should notify us promptly of change of address, giving both old and new addresses. Postmasters no longer forward magazines without extra prepayment of postage.

CONTRIBUTIONS—As a medium of exchange for educational helps and suggestions The Journal welcomes all articles and reports, the contents of which might be of benefit to Catholic teachers generally.

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EDITORIAL COMMENT

The Doom of Dialects.

DALECT novels are not so much in vogue as they were a generation ago, but interest in dialect continues. In its highest estate, the study of dialects is a branch of the science of philology. In England a Dialect Society is recording all varieties of British local speech for preservation and phonographic reproduction in the future. There are undertakings of the same sort on this side of the Atlantic.

To people addicted to one dialect, another is frequently amusing. "The Listener," of the Boston Transcript, refers derisively to what he calls "the Ohio dialect," declaring it to be "an amazing caricature of English speech," but he has a soft side for "Bostonese," though he does not discourse of it by that name. He terms it "the Boston accent," and fondly refers to the circumstance that Benjamin Franklin wrote in praise of it almost two hundred years ago.

"What would we not give," the Transcript man exclaims, "for an audible example of the Boston accent of 1730! Was it like what it is or is supposed to be today? Does the Boston accent really survive in the talk in our streets and shops? Western people say that it does—that we still say 'hahf' and 'cahf' and 'buttah' and 'moothah,' and when we travel in England people there are kind enough to tell us that we speak English and not 'Ammurican.' Be that as it may, we ought to be glad to have the thing recorded."

"The Listener" thinks the Ohio dialect should be recorded too—"as a matter of curiosity." While Ohioans, and probably others, will regard some of "The Listener's" remarks as revealing a laughable idiosyncrasy rather than a philosophical point of view, there is likely to be general acquiescence in his observation that "the best reason for promptness in getting dialect societies going is the tendency of local forms of speech to perish under the process of national assimilation."

Dialects originate in isolation. Influential factors are at work to abolish isolation in modern life. A time is at hand when dialects will cease to be.

Caxton, the father of printing in England, gave an interesting recital of difficulties experienced by travelers of his acquaintance because of the fact that "our Englishe," as spoken in his time in some of the shires, was "more lyke Dutch than Englishe." He wrote: "Certain merchants were in a ship in Tamsee for to have sailed over the sea into Zelande, and for lack of wynde they tarried at Forland, and went to land for to refresh them, and one of them, named Sheffelde, a mercer, came into a hows and axed for mete, and specially he axed for eggs, and the goode wyf answerede that she could speke no Frenshe. And the merchant was angry, for he could speke no Frenshe, but wolde have hadde egges, but she understande him not. And then at last another said that he wolde have eyren; then the goode wyf said that she understande him well. Soo what sholde a man in these days now wryte, eggs or eyren?"

Printing has done much to banish dialects. The locomotive and the steamboat and the telegraph have contributed to the same end. The automobile and the phonograph and the radio will complete the process, except perhaps for a finishing touch that will be furnished by education, which today is for the multitude to a degree that was beyond the dreams of Caxton, notwithstanding his eminent worthiness to be rated as a forward-looking man.

A soul that has learned to meditate finds all nature opened, unveiled, to its view; and finds everywhere matter enough to charm, to delight, to instruct, to edify, and elevate it for years, in a single spear of grass; for to the heart opened by faith, it is full of God; and God is the fountain of all science, wisdom, life, and joy.

—Dr. Brownson.

The King does not recompense his servants according to the dignity of the offices they hold, but according to the measure of love and humanity with which they exercise them.—St. Francis de Sales.

Instruction ends in the schoolroom, but education ends only with life. A child is given to the universe to educate.—Roberts.

A Simplified Curriculum.

To the Editor of the Catholic School Journal: The remark is frequently made that our children are overburdened with numerous studies. Teachers say so in a whisper, fearing their pupils might go on a strike. Whence comes it that school graduates resemble skeletons when their school days are ended? Why do some zealous and devoted teachers, after a few years in the schoolroom, become nervous wrecks? The answer is easy. A new school curriculum is needed, and The Catholic School Journal should be consulted on this point. It is impossible to make doctors, lawyers, business men, philosophers of all the pupils in school. There was only one Socrates in enlightened Athens. Children should be taught what will be helpful to them to meet later the needs of practical life. May the day soon arrive when the schoolroom will no more be considered as a place of torture for teachers and pupils!

—Rev. Raymond Vernimont.
Denton, Texas.

A Professor on Teeth.

Considering the attention which is paid to instruction in hygiene in the schools, and the great improvement which has been effected in school sanitation, and especially considering the importance which the toothbrush has been made to play as an implement betokening everything connoted with better school hygiene, isn't it discouraging to learn that a leading member of the College of Dentistry at the University of California has just finished examining the mouths of a thousand students and found only two with perfect teeth?

This alarmist does not stop at telling what is, but goes to what will be, if mankind does not mend its ways. He puts the weight of his professional reputation behind the assertion that the use of soft food by civilized people is causing gradual retrogression of the jaw, and pictures a time in the not distant future when jaws like those of the statue of Apollo will have disappeared from the human face.

Perhaps it is not worth while to be too utterly downcast because of what a college professor predicts in an address to his class. There have been lecturers who were capable of overstressing for the sake of emphasis—determined to command attention from their students, and more concerned with creating an impression than with paying slavish deference to accuracy.

Moreover, it is an unwarranted assumption to credit good teeth to human beings in general who lived in ages before our own. Anthropologists have been finding indications of dental caries in mortal relics of the Pharaohs and in those of men of the stone age. Of course it's well to keep the teeth clean and to properly masticate one's food. But probably there is no reason for living in dread and misery from fear of the imminent realization of alarming professional predictions. However, students might eat less candy.

School for Two-Year-Olds?

Modern living conditions in the cities—the supercession of the cottage by the apartment dwelling, the participation of woman in gainful occupations and social or other activities taking her away from her place of abode—these things on the one hand and changing theories of child-training on the other, are responsible for a tendency to pay serious attention to suggestions from official sources which would have aroused parents to indignant resentment less than a generation ago.

Even as late as the close of the last century educational philosophers in general were doubtful of the wisdom of taking little folks out of the home environment at too early an age. Now, however, comes Miss Josephine MacLatchey, of the Bureau of Educational Research, Ohio State University, with the announcement that "there is no reason why a nursery school cannot be established to take care of the education of children between the ages of 2 and 5." She affirms that "proper training for the child between 2 and 5 will work wonders."

The old idea was that the ideal place in which to expect proper training for children of tender age was the home, and the ideal persons to superintend that training were the children's mothers. Very nearly every large and growing city in the United States finds difficulty, with the school age as a present, to keep the building programme of its school department fully up to increasing demands, and thousands of pupils are forced to endure the discomforts and dangers incident to the carrying on of schools in ill-arranged and over-crowded ancient buildings or in barracks.

Even in the cities there are many mothers who will abhor the notion of sending their toddlers to school before the age of 5, and in country districts the problem of safe transportation for such tiny tots is likely to be insoluble for some time to come.

A Teaching Sister's Timely Advice.

Is there a growing tendency on the part of members of families to seek recreation apart from one another, and is this leading to lessened sympathy between them? Is it creating a gulf between parents and their children, and weakening the foundations of social order? These questions are suggested by the published report of a recent talk before the League of Parent-Teachers' Associations by Sister M. Dominic, vice-principal of the Messmer High School, Milwaukee, her subject being "The Function of the Parent-Teachers' Association in the Co-Educational High School."

She said: "Whether girls are better or worse than they were fifty years ago I do not know, but I am quite certain that there are factors in life and society today tending to make them worse. They need unusual care, which implies intelligent supervision." She also, however, assured the fathers and mothers in her audience that the young men and women they are sending to the school in which her duties lie represent a

splendid type—fine, clean, whole-some-minded and spiritually healthy.

Undoubtedly American life has entered upon changed conditions in the present era of automobiles and movies and miscellaneous commercialized entertainment patronized to an extent that was unknown and unthought-of half a century ago. The present age is artificial and complex in a high degree. Sister Dominic advised her hearers to promote social situations in which fathers and sons and mothers and daughters take their recreation together. This is good counsel, and worthy of heed.

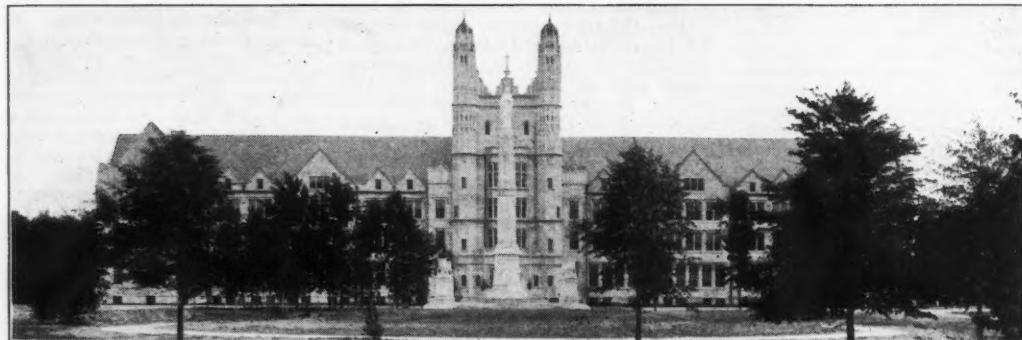
Reasonableness of English Spelling.

Perhaps it is because of the practical manner in which up-to-date educators deal with the problem of teaching spelling that agitation for "spelling reform" has ceased to make a noise in the land during recent years.

Time was when much ingenuity was directed toward devising systems of "simplified spelling." The innovators could not agree. With a simplified system of teaching the subject, young people are learning to spell. A large proportion of the dissatisfaction with English spelling seems to have originated among people who had not learned how to spell, and as the ratio of bad spellers diminishes dissatisfaction decreases. Indeed, there are coming to be defenders of English spelling, like Dr. H. Robinson Shepherd, who protests against the peevish declaration that English spelling is unreasonable, and puts forward an interesting "plea for the defense."

He argues: "If we say, instead of unreasonable, that spelling is irregular, we say true; everything that grows or has grown is irregular when compared with other similar results of growth; and I take it that this variation—irregularity—is the chief charm of nature." He proceeds: "Unreasonable certainly our English spelling is not, if by the word we mean either that English spellings are without reason, or that they cannot be reasoned out." Finally he asks consideration for the circumstance that what has come to pass in the development of the English language has involved the two infinitely complex causes of inheritance and growth; and these include many subtle and far-reaching influences of psychology, economics, wars, plagues and other events and incidents which have entered into history. "All these things," he concludes, "under the circumstances, were so reasonable that they were evidently unavoidable, and their results in our word-forms, as illustrations of great human laws and great human accidents, are among the most absorbingly 'reasonable' matters we know."

Orthography will undergo gradual alterations in the progress of time, but that is very different from the sweeping revolution which restless innovations proposed. Now that it seems probable we shall have old spellings for many years to come, it will be interesting to scholars, instead of scolding about them as unreasonable, to reflect upon the history which they suggest, for the spellings of words, like the shapes of fossils, often are eloquent with the story of the past.



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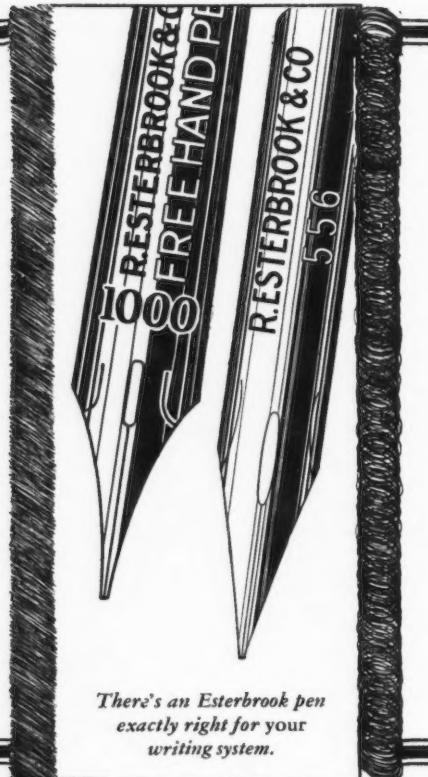
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Religion Teaching Plans. Outline Lessons Based on Modern Principles of Education as Exemplified in Practical Class Use, Suggesting Ways of Developing, Organizing and Applying the Lesson in the Catechism. By the Franciscan Sisters of Christian Charity, Holy Family Convent, Manitowoc, Wisconsin. Edited by Sister M. Inez, O.S.F. With Preface by Rev. George Johnson, Ph.D., Teachers College, Catholic College, Catholic University, Washington, D. C., Head of Department of Education of the National Catholic Welfare Conference. Cloth 245 pages. Price, \$2 net. Benziger Brothers, New York.

The demand for books applying to the inculcation of Catholic truths methods of pedagogy which have proved most efficacious as attested by contemporaneous experience is naturally producing a response, of which the work now under review furnishes an attractive and worthy example. There are many teachers without time or desire to formulate plans of their own. Among the especial merits of the present volume is that it presents a wide variety of content, grading, and method of development, so that every teacher of religion who consults its pages is likely to find something adapted to her needs.

Aims and Methods in Teaching Religion. A Text-Book for Use in Seminaries, Novitiates, Normal Schools, and by All Who Teach Religion to the Young. By Rev. John K. Sharp, A.M., S.T.B., Instructor in Methods of Teaching Religion, Diocesan Normal School, Brooklyn, N. Y. Foreword by Rt. Rev. Thomas E. Molloy, S.T.D., Bishop of Brooklyn. Cloth, 407 pages. Price, \$2.75 net. Benziger Brothers, New York.

This is a history and philosophy of the subject of which it treats, as well as a convenient handbook on the subject. It will be practically useful not only to teachers of the Catechism, religious as well as lay, but to pastors fortifying themselves for the responsible task of training Sunday school instructors with a view to insuring the nearest possible approach to ideal performance of their important duty.

The American Nation. By Richard J. Purcell, Ph.D., Associate Professor of History, the Catholic University of America. Cloth, 809 pages. Price, \$2.12 net. Ginn and Company, Boston.

This is not a rehash of old textbooks, but a fresh and purposeful study, written by a scholar in touch with modern methods of dealing with the problems of history, and not contented with chronicling the sequence of events, but alert to their co-

ordination and interpretation as well. The author avoids on the one hand the overstressing of military phases of the evolution of the nation, and on the other hand the equally grave error of denying them the share of attention which is essential to their comprehension. He places due emphasis on the social and economic factors in national life, giving a well rounded picture of the rise of the American people from their colonial beginnings to their present influential position among the powers of the earth. For Catholic high school students the book possesses an attraction long desiderated, giving the history of the Catholic Church in this country from the days of Bishop Carroll to the Eucharistic Congress.

Growth in Spelling. Book One, for Grades Two to Four. By Edward L. Thorndike and Julia H. Wohlfarth. Cloth, 120 pages. Price, World Book Company, Yonkers-on-Hudson, New York.

Growth in Spelling. Book Two, for Grades Five to Eight. By Edward L. Thorndike and Julia H. Wohlfarth. Cloth, 153 pages. Price, World Book Company, Yonkers-on-Hudson, New York.

Both authors are widely known and competently equipped for the responsible task which has resulted in the making of these useful textbooks embodying the principles of the new psychology as applied to the subject in hand. Pupils instructed with the aid of these thoroughly modern books will not disgrace their teachers by poor spelling.

Exercise Blanks to be Used with Second Revised Edition of "Words," by Rupert P. SoRelle and Charles W. Kitt. Paper covers, 100 pages. Price, The Gregg Publishing Company, New York.

This is a student's supplement to "Words," containing blank sheets for recording special review lists and additional words of interest to the individual student.

The Heroic Life of St. Vincent de Paul. A Biography. By Henri Lavedan, of the French Academy. Translated by Helen Younger Chase. Cloth, 279 pages. Price, \$2.50 net. Longmans, Green and Co., New York.

A shepherd boy of The Landes, who lived in the time of Henry the Fourth of France, made his way into Spain to study theology, and was admitted to the priesthood, but shortly afterward was captured by the Turks and sold into slavery. Losing his liberty, he did not lose hope or faith, but expounded Christian doctrine with such fervor and effect as to make a convert of his Mussulman master. Such was the dramatic beginning of a career of adventure and piety noteworthy in the history of the world. The captive escaped from thrall, he wrought for the relief of human misery in the hospitals, the prisons and the galleys, he became an influential factor at the French court, and was instrumental in inspiring a new religious

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spirit in France, after his beloved country had been distracted and exhausted by religious wars. Two great and beneficent Orders owe their inception to the self-effacing labors of this energetic and devoted man. M. Lavedan's book is of breathless interest.

Chantons un Peu. A Collection of French Songs, with Games, Dances and Costumes, Grammar Drill and Vocabulary. By Ruth Muzzy Coniston, Mus. B., the French Summer School, Middlebury College. Cloth, 148 pages. Price, \$2 net. Doubleday, Doran & Co., Inc., Garden City, N. Y.

The author was a pupil of Louise Vierne, Organist of the Cathedral of Notre Dame in Paris. The aim of the book is to supply material which shall possess the double merit of musical and thematic excellence and adaptation to pedagogic requirements. The fifty-six songs which have been selected comprise old favorites and new ones—marching songs, folk songs, patriotic songs, and songs of the provinces. With each is a simplified, charming accompaniment, composed with especial view to school use. The second part of the book contains an admirable collection of exercise material—vocabulary and grammar drills, questionnaires on the songs, directions for dramatization, and designs for costumes.

The New Wide Awake Second Reader. By Clara Murray, Cloth, 191 pages. Price, 70 cents net. Little, Brown, and Company, Boston.

The New Wide Awake Third Reader. By Clara Murray. Cloth, 224 pages. Price, 75 cents net. Little, Brown, and Company, Boston.

American authors noted for their skill in producing literature for children have been drawn upon for much of the rich variety of selected matter contained in these attractive reading books for pupils of burgeoning abilities, but still of tender years. In the Third Reader child-life interests in other countries also are introduced. There is important provision for drill in silent reading. Numerous illustrations, in colors and in black-and-white, enhance the interest of both volumes, which are especially creditable specimens of bookmaking. All the contents of both books are carefully graded, and the most approved conclusions of modern pedagogy are conformed with in every detail.

Gateway to English Literature. With Selected Readings for Class Study. By Benjamin Heydrick, A. M., Chairman of English Department, High School of Commerce, New York City; Author of "How to Study Literature," etc. Cloth, 314 pages. Price, \$1.25 net. Noble and Noble, New York.

Writing primarily for high schools, Professor Heydrick has addressed himself to the task of putting his book into words and style that high school pupils will understand. The

scope of the work compels concentration of what is most important. While making each of the major authors stand out clearly, he does not load the memories of his readers with a list of names which are insignificant. The specimens of representative English literature are selected with judgement, and will be especially prized by students who have had the experience of going to the library for a book required for hasty reference and finding that some one else had been before them and taken it away. Professor Heydrick's volume affords a reliable short view of English literature which will be of value to many who want something on the subject and at present have not time for more than he supplies.

Parents' Questions: My Child Will—My Child Won't—What Shall I Do? Stiff card covers, reinforced, 54 pages. Price, 25 cents net. Child Study Association of America, New York.

A Selected List of Books for Parents and Teachers. Stiff paper covers, 80 pages. Price, Child Study Association of America, New York.

Both of these books are intended to afford guidance to the bibliography of the subject of Child Psychology. The "Selected List" is a bibliography pure and simple. "Parents' Questions" is an elaborate recapitulation of questions which in their perplexity parents actually ask. It does not give the answers, but after each classified list of questions supplies a list of books having the approval of the Association in which answers to the questions are to be found.

Spanish Review Grammar. By Raymond L. Grismer, University of California, and G. Nelson Graham, University of Pittsburgh. Cloth, 256 pages. Price, World Book Company, Yonkers-on-Hudson, New York.

After the third or fourth semester of Spanish study in the high school or after the second semester (third quarter) in the college or the university, students will be sufficiently advanced to profit by the treatment of Spanish grammar presented in this book, which, besides providing for a review of ground previously covered, will furnish them with additional grammatical information increasing their knowledge of correct usage and enabling them to acquire skill and accuracy in using the language of Cervantes. The vocabulary is for the most part selected from words in common use, as determined by recent investigations. Illustrative sentences and word lists are translated into English, removing the time-consuming necessity of reference to other works and permitting attention to be centered upon grammatical principles and their illustrations contained in the volume in hand. To maintain the continuity of the presentation, exercises have been omitted from the body of the text and placed at the end of the book, which is to be commended for prac-

ticality in plan and execution and for compacting much into little space.

Story and Study Readers.—

Playfellows. A Primer: By Mathilde C. Gecks, Primary Supervisor, St. Louis Public Schools; Charles E. Skinner, Associate Professor of Educational Psychology, School of Education, New York University; John W. Withers, Professor of Educational Administration and Dean of the School of Education, New York University. Cloth, 128 pages. Price, Johnson Publishing Company, Richmond.

Friends to Make. A First Reader. By Mathilde C. Gecks, Charles E. Skinner and John W. Withers. Illustrations by Rhoda Chase and Mabel Betsy Hill. Cloth, 144 pages. Price, Johnson Publishing Company, Richmond.

Trips to Take. A Second Reader. By Mathilde C. Gecks, Charles E. Skinner, and John W. Withers. Illustrations by Ruth M. Hallock. Cloth, 224 pages. Price, Johnson Publishing Company, Richmond.

The Treasure Box. A Third Reader. By Mathilde C. Gecks, Charles E. Skinner and John W. Withers. Illustrations by Mabel Betsy Hill. Cloth, 256 pages. Price, Johnson Publishing Company, Richmond.

Far and Near. A Fourth Reader. By John W. Withers, Charles E. Skinner and Mathilde C. Gecks. Illustrations by Rhoda Chase. Cloth, 352 pages. Price, Johnson and Company, Richmond.

Days and Deeds. A Fifth Reader. By John W. Withers, Charles E. Skinner and Mathilde C. Gecks. Illustrations by Shirley Kite Smith. Cloth, 416 pages. Price, Johnson and Company, Richmond.

Second and Third Reader Manual for Story and Study Readers. By Gecks, Withers and Skinner. Stiff paper covers, 258 pages. Price, Johnson and Company, Richmond.

Fourth Reader Manual for Story and Study Readers. By Withers, Skinner and Gecks. Stiff paper covers, 186 pages. Price, Johnson and Company, Richmond.

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**SOME THOUGHTS AND SUGGESTIONS ON
OUR FICTION LIBRARY**

(Continued from Page 83)

Why do the publishers of books put such attractive jackets on them? Simply because they know that many people will buy a book on account of the jacket. It seems a poor method indeed of judging the interest of a book, but then there is no rule for fashion nor fancy. Why, then, should not these same jackets serve our purpose? When we take them off, before putting the books into circulation, do not destroy them. There are usually three things about them that will add interest to the library—the illustration, the blurb, and the likeness and short sketch of the life of the book's author. Now, what to do with these?

Every library should have at least one bulletin board, and if possible two. Make a little sign—OUR NEW BOOKS—and then tack up the illustration part of the jacket on the bulletin board. Before long you will notice that the bulletin board is a very popular thing, for the students will go to it to see the pictures. As soon as they see them, interest is aroused, and students will call at the desk for the books. Before long a contest will arise to see who will be the first one to get into the library each morning and take out the new book. I make it a practice to put one book in circulation each day, and, of course, one new illustration is tacked up each morning.

Don't take the jackets down until there is no room on the board for more, and then begin by taking the oldest one down first. Even then do not destroy them. Next year will be another year, bringing with it new students whose interest must be aroused in the same way.

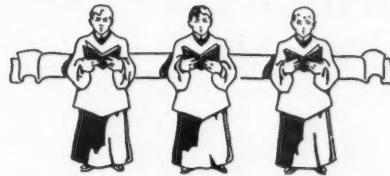
As soon as it becomes necessary to take some of the older jackets down, type a list of the names of the books and the authors and tack it to the bulletin board also. Have a suitable heading for the list, such as: NEW BOOKS NOT ILLUSTRATED ABOVE. This will keep the names before the students until they can get the books. If this list is not kept up, many interesting book titles will be forgotten by the students.

Now, what to do with the blurb and sketch? The blurb, as you know, tells something about the plot—just enough to make one want to read the story. Paste the blurb and the sketch of the author on the inside cover of the book. You will be surprised how soon the students get into the habit of looking for them. I found this a means of keeping the boys from taking books they would never finish reading. From the blurb they will be able to make a much safer selection. The sketches, too, are interesting and are a means of arousing interest in the author of the book.

On a second bulletin board, if you can afford and have space for a second, tack up clippings from newspapers and magazines. Reviews of new books, if the reviews have been written by reputable critics, will interest some pupils. There is one chief objection I have to reviews, and that is that some people read them and then imagine they know what the book is about. I know well-meaning people who do this, and afterward suffer great embarrassment when asked for information concerning the book which the review did not give. But there are other clippings, such as lists of best sellers, facts about the sale of the original manuscript, about the author, pictures of the authors, copies of paintings or statues erected to the great writers, pictures of their birthplaces and tombs. These and many other things of interest can be tacked up on the bulletin board. It will not be long before the students will be bringing such material to the librarian. Then there will be real co-operation, with lively interest, and that is what we want.

(To be Concluded in June Issue)

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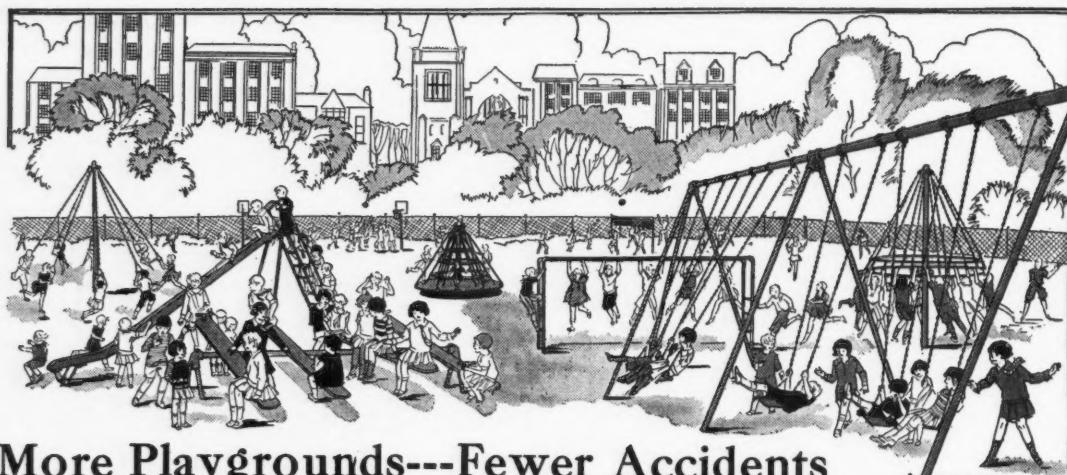
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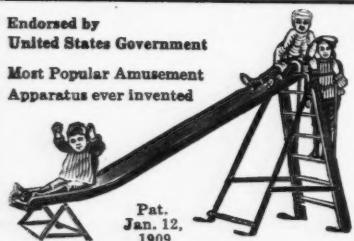
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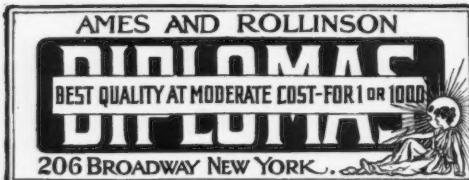
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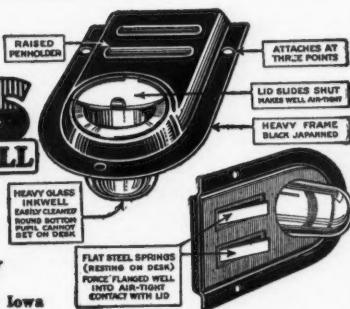
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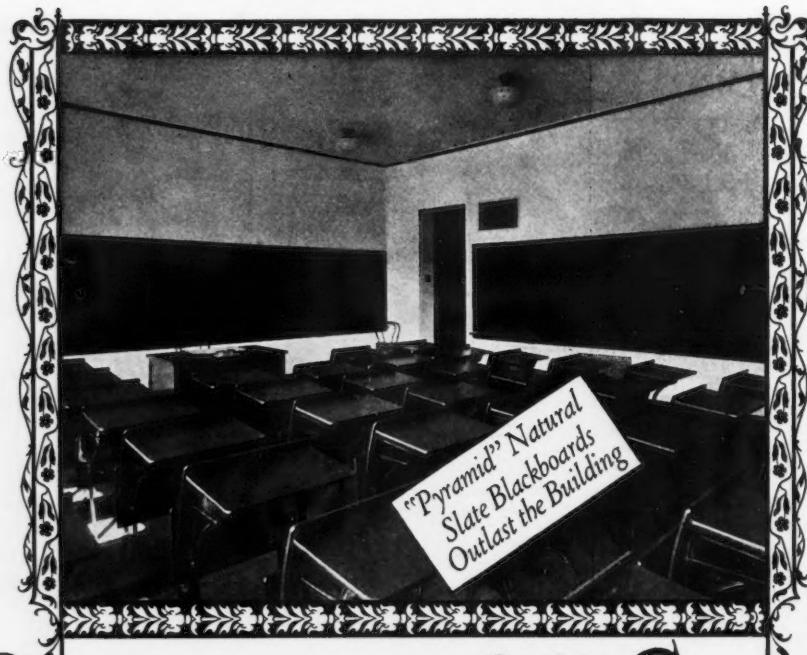
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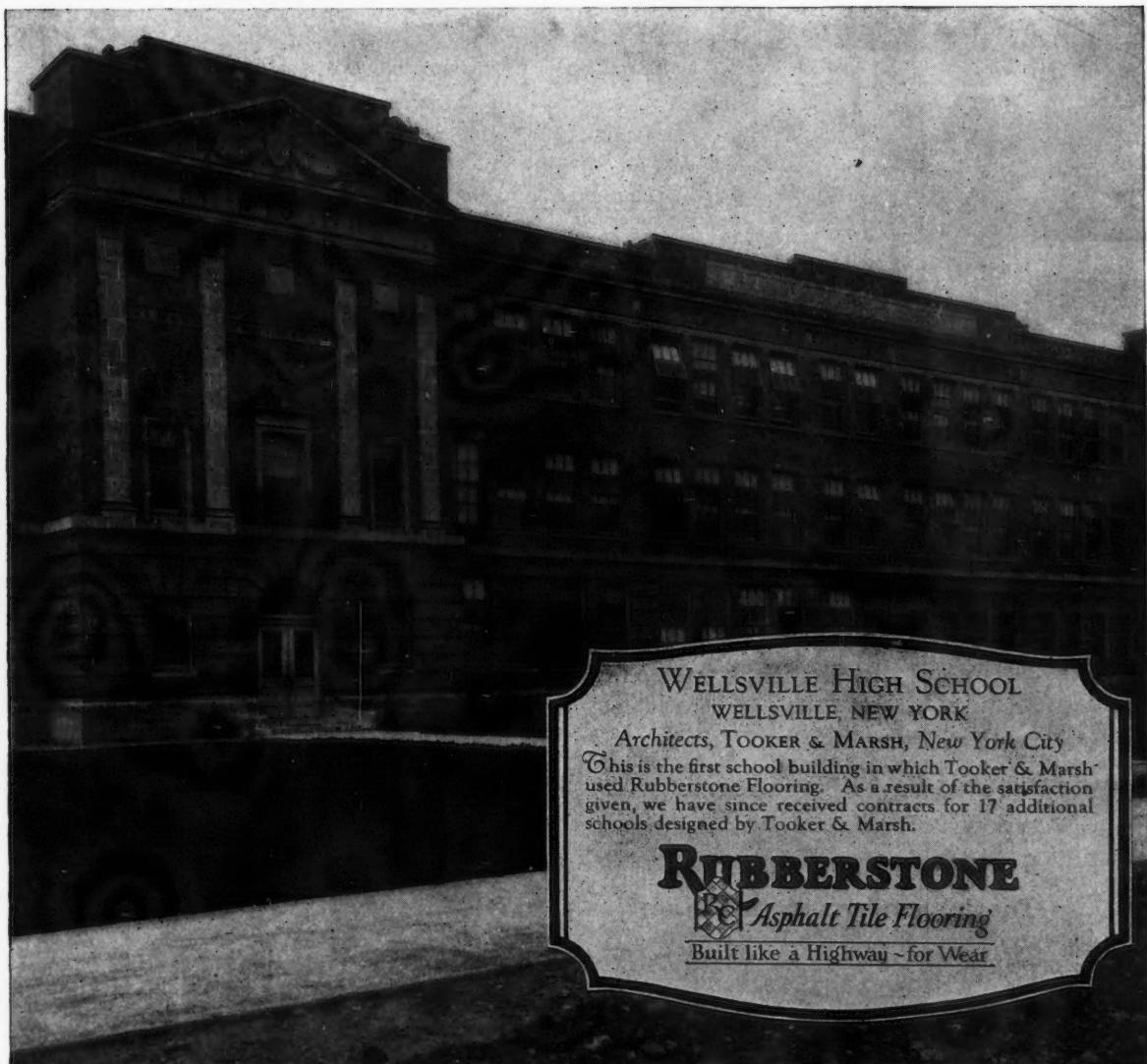
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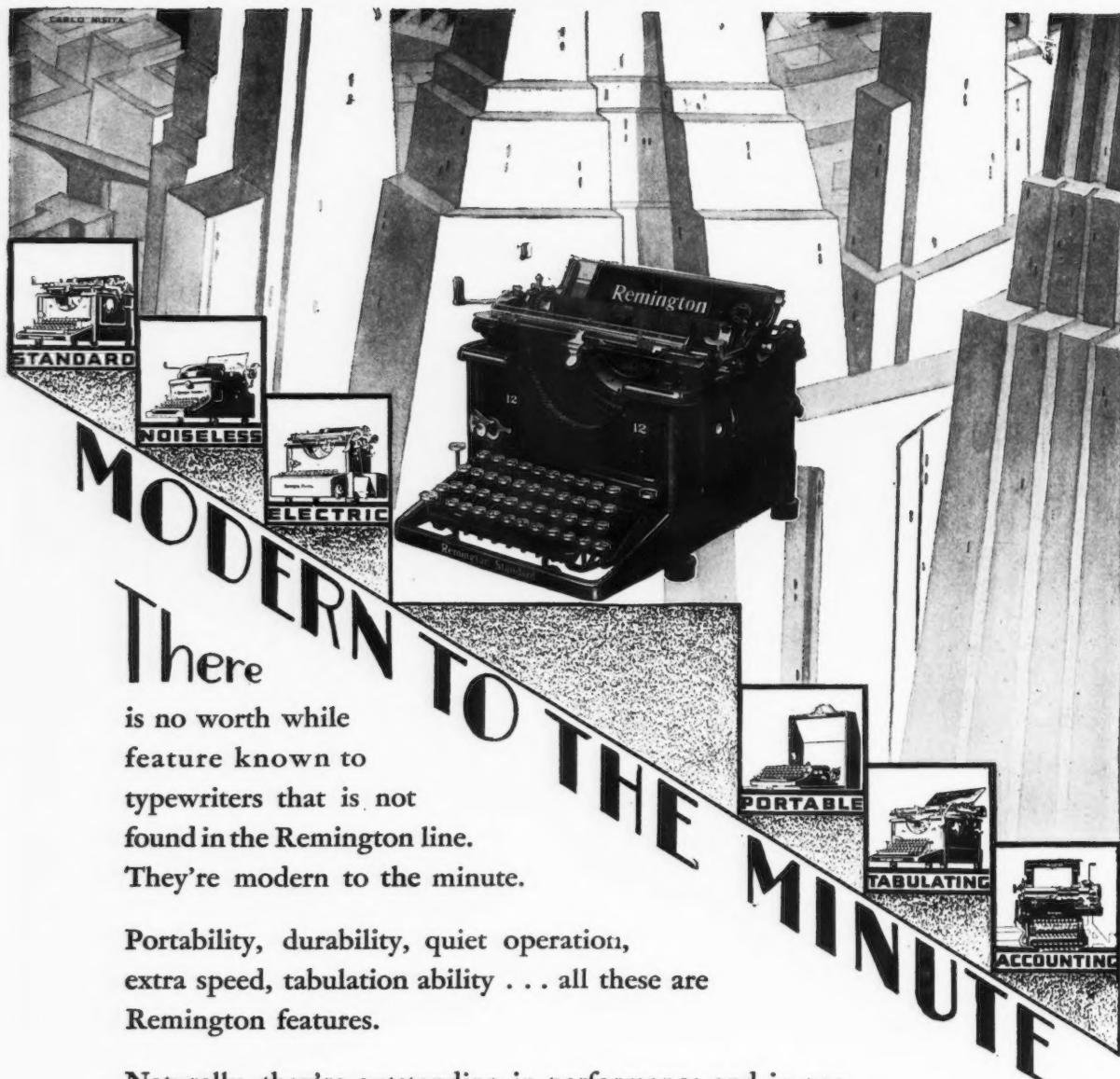
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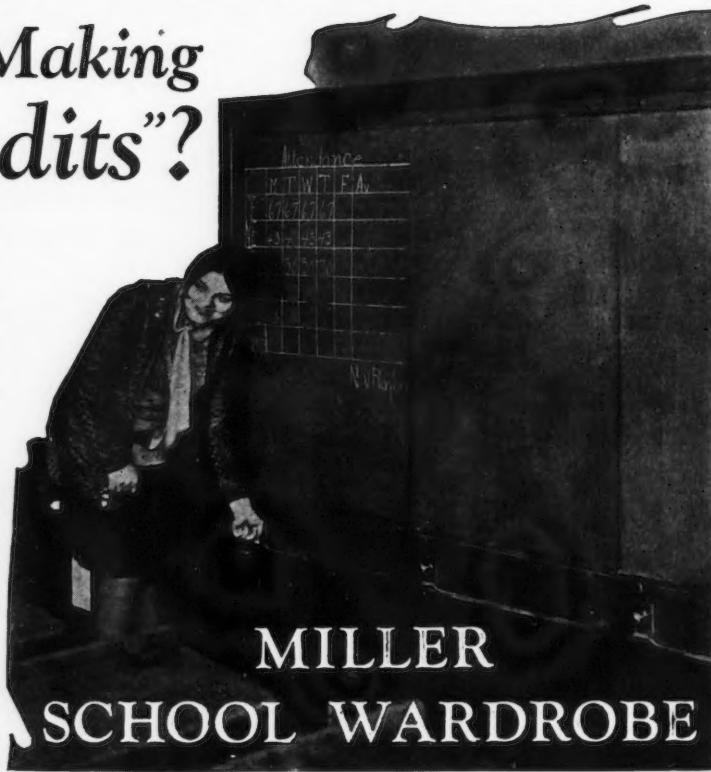
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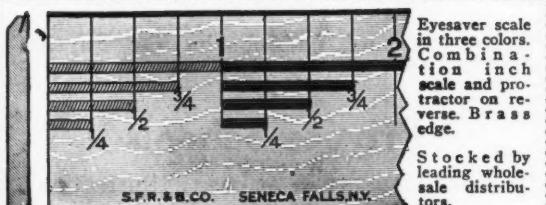
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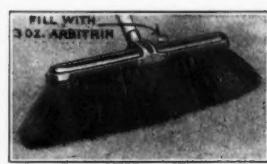
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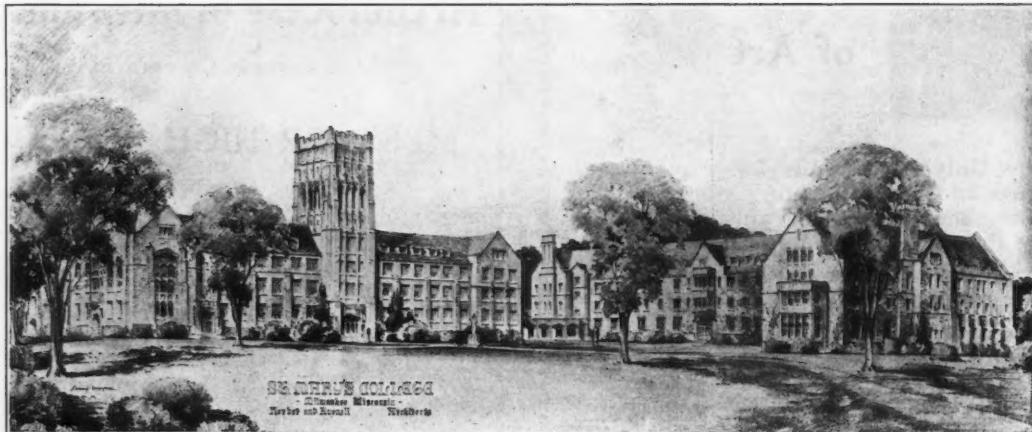
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